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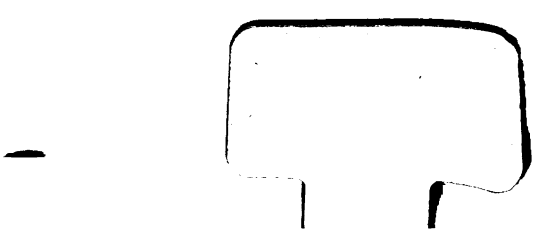

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The Menorah Movement

For the Study and Advancement of
Jewish Culture and Ideals

HISTORY ✦ PURPOSES ✦ ACTIVITIES

Intercollegiate Menorah Association
Ann Arbor, Michigan
1914

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PREFATORY NOTE

This publication is designed to give a comprehensive account of what has come to be known as the Menorah Movement.

Part I contains an authoritative statement of the origin and growth of the Menorah Movement, and of the principles, purposes, and activities of the Intercollegiate Menorah Association, the national organization of the Movement. There is also added in this Part an interpretation of the Menorah Movement from a graduate's point of view.

Menorah Societies, in order to be acceptable as members of the Intercollegiate Menorah Association, must have the recognition and approval of the authorities at their respective colleges and universities. Accordingly, Part II of this publication is devoted to statements by college and university authorities, defining their attitude towards the Menorah Societies.

Moreover, Menorah Societies, though academic in their nature and activities, are not without ambition to be of service to the community; and the community, on its part, has manifested a helpful interest in the Menorah Movement. The attitude of the community may be taken to be fairly represented in Part III, which gives a report of the speeches delivered at the Dinner of the recent Menorah Convention and the address of the Chairman of the Graduate Advisory Menorah Committee at the public meeting of this Convention.

To show, further, what the work of the various Menorah Societies has actually been, how far they are accomplishing their purposes, what conditions they are facing, and wherein they require the aid of the intercollegiate organization, Part IV presents reports from all the Societies, of their histories, circumstances, and activities.

Finally, Part V consists of historical and administrative details concerning the Intercollegiate Menorah Association.

An index of names of persons referred to in all the five parts is given at the end.

HENRY HURWITZ.
I. LEO SHARFMAN.

Ann Arbor, Michigan,
March 15, 1914.

291956

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I

THE NATURE AND PURPOSES OF THE MENORAH MOVEMENT

THE MENORAH MOVEMENT: A STATEMENT

The Menorah Idea

The Menorah Movement originated at Harvard University in the beginning of the academic year 1906-1907, when the Harvard Menorah Society was organized. The organization was the result of a spontaneous desire at Harvard to have some kind of Jewish cultural society.

The Harvard Menorah Society was foreshadowed in one shape or another for several years. Occasionally there had been informal gatherings of Jewish students, arranged by one of them in his room, to hear Jewish speakers and to discuss Jewish questions. At more regular periods, a small group of congenial spirits were wont to meet sociably at their rooms, for the reading of Hebrew and Yiddish literature and the encouragement of literary effort among themselves in Jewish fields. During the academic year 1905-1906, the Harvard Zionist Club was formed, constituting the first group of students at Harvard who formally and openly organized for Jewish ends.

The Zionist Club, however, was practically confined to those students who were Zionists. The members themselves felt that, in addition to their partisan organization, there was room at the university, and need, for a non-partisan organization, devoted to the study of Jewish history, literature, religion, philosophy, jurisprudence, art, manners, in a word, Jewish culture, and to the academic discussion of Jewish problems. Such an organization for Jewish culture and Jewish problems seemed all the more appropriate in view of certain conditions at Harvard University—conditions, however, by no means peculiar to Harvard but prevailing in greater or less degree at most American colleges and universities.

In the first place, Harvard has any number of student organizations, and encourages them. There are those like the Philosophical

Club, the History Club, the Economics Club, the Chemical Club, which afford their members, in addition to the regular courses of instruction, more informal and sociable ways of pursuing their common scientific interests. Then, there are societies which stand for particular policies or ideals in modern life, as the Cosmopolitan Club, the Socialist Club, the Equal Suffrage League, the Democratic and Republican Clubs; in this category also belongs the Zionist Club. Again, different from the scientific societies on the one hand, and the political clubs on the other, yet partaking of the nature of both, are those student organizations at the university which are devoted to the study and the advancement of the culture and ideals of a particular people, as the Deutscher Verein, the Cercle Français, the Circolo Italiano, or the Sociedad Espanola. For the culture and ideals of the Jewish people, however, whose religious and political traditions formed the very cornerstone of Harvard University itself, there was, before 1906, no society.

There was, to be sure, the Semitic Conference. That consisted of the professors and advanced students in Semitics, who met fortnightly for the consideration of matters relating to their special field of research. So far as this field embraced Jewish history and literature, the interests of the Conference were confined, for the most part, to ancient Hebrew theology, archaeology, and philology. And in this the Conference was but reflecting the substance and the spirit of the regular courses of instruction that the university offered in ancient Hebrew history and literature. Those courses appealed almost exclusively to the specialist; at any rate, the student pursuing humanities at the university, with a view to make himself first of all a liberally educated man, was not attracted to the Semitic department as he might be attracted to the classical department, or the German or French or Italian departments.

Here was a condition at the university that needed to be changed. Whether or no we fully accept Renan's dictum that there have been in the past only three histories and literatures of interest to a philosophic mind: the Greek, the Roman, and the Hebrew; if, at least, there is truth in the usual statement that our modern civilization is the product chiefly of these three ancient cultures, then it would seem that the ancient Hebrew humanities should not be denied their place alongside with the Greek and the Latin in the scheme of a liberal education, which, after all, a college is still primarily designed to give. But further than that, if the university be an institution for universal knowledge, at least for all significant knowledge, it must be accounted against it as a shortcoming if it neglects or pays but inadequate attention to post-Biblical Jewish history and litera-

ture, the more when subjects much more remote and less important are given place in the curriculum. For, unlike the two other master-nations of antiquity, the Jews were not destroyed with the destruction of their polity, nor have they ceased to develop their religion and their literature down to the present day. The career of the Jews in the western world, since the beginning of the Christian era, is a field of study which, however much neglected in the past, must be cultivated for a real knowledge of the course of European civilization itself. The Jewish influence, for example, upon the Reformation and the Renaissance, upon the development of medical science, upon the growth of capitalism and of socialism alike, is now only beginning to be brought to attention. On the other side, the profound influence of European institutions and events upon the course of Jewish history itself is still practically unknown save to the specialist. Even the revolutionizing effects upon Jewish life of European thought and politics in the last century or two have not been generally studied; hence the widespread ignorance, among Jews and non-Jews alike, of what is essentially involved in the so-called Jewish Question—the question, namely, of the place of the Jews and Judaism in the modern world. This ignorance is the more extraordinary in face of the undisputed political, economic, and social problems which arise out of the Jewish Question in Europe and in America, problems which have their direct effect even upon international relations: witness the abrogation of the treaty of commerce and navigation, of 1832, between Russia and the United States. Withal, little serious attempt, all pretense and pother notwithstanding, has yet been made to learn the real character and inner life of the people that is the source of these great practical problems in our modern world. Neither as a purely literary study nor as an important aid in the study of contemporary life and problems has, for example, Yiddish literature, or even the remarkably renaissant Hebrew literature of our time, found a place in the curriculum of a great university like Harvard.

This failure on the part of the university to give adequate recognition to an important field of humane knowledge was not only a defect in itself but it made a hiatus in the universality of Harvard. At least, there should be at Harvard, it was felt, a society like the Deutscher Verein or the Cercle Français, for the informal study of Jewish life, literature, religion—in a word, Jewish culture and problems. Only, to be sure, whereas the Deutscher Verein and the Cercle Français simply supplemented the courses of instruction that were regularly given in the university, the Jewish society was bound rather, in the main, to be a substitute for regular courses

within its field, until such a time, at any rate, when the university should remedy the defect in the curriculum.

To speed that time, when it too should only supplement the regular courses offered by the university, might, indeed, be one of the chief uses of a Jewish society. For, whatever the causes of the comparative neglect of Jewish studies by the university originally, now, with the elective system, a good deal must hang upon the demands of the students themselves as to what subjects may be offered in the regular courses of instruction. It has to be confessed that, in the past, the demands by the students for courses in Jewish history and literature have been negligible. This might well be forgiven the greatest number of students, non-Jews, who, after all, have had no part in that history and literature and have not been made to realize the importance of them as a field of study. But for the Jewish students at Harvard, some two hundred in number, or for any considerable portion of them, not to show any inclination towards that field of study was altogether a different matter. For it was their own history and traditions, their own inheritance, their own problems, which were involved. And something more has to be confessed: this indifference by the Jewish men to Jewish studies was often the result of a shameful ignorance of things Jewish to begin with, sometimes even the result of a desire to forget or to hide their Jewish origin. Here, then, was still another condition at Harvard, and not at Harvard University alone, which called for the creation of a Jewish society—the condition which most of all, since it need be no secret, moved the founders of the Menorah.

These, then, were the motives of the founders of the Menorah Society at Harvard: to win for the field of Jewish history and culture its rightful place in the university; to show the authorities that there did exist an interest in that field and to feed that interest among the student body; to provide, meanwhile, in lieu of regular courses, and later, it was hoped, in addition to the regular courses, an informal opportunity for all the students to get more adequately acquainted with Jewish life and thought and thereby become the more cultivated and less prejudiced men; above all, to dispel the ignorance and to raise the *morale* of the Jewish students. To promote Jewish knowledge and idealism among academic men—that, in fine, was the Menorah Idea.

The Foundation of the Harvard Menorah Society

Accordingly, on the evening of October 25, 1906, a company of sixteen students gathered informally at the room of two of their number, in the college yard (44 Grays Hall), and discussed this whole question of the desirability of forming some kind of Jewish cultural society at Harvard. It being the clear sense of the meeting that some kind of Jewish cultural society was desirable, a committee of three was appointed to define precisely the nature and purposes of the organization that should be formed, and to bring in a tentative constitution at a meeting a week later. For this second meeting, the chairman of the Constitution Committee was empowered to send invitations to men representative of the different elements among the Jewish students, in order to give all of them a fair opportunity to express their views in a matter, which, after all, was going to affect more or less the status of the whole Jewish student body at the university.

Twenty-six men came to the second meeting, held a week later in the same room as the first. The Committee appointed at the first meeting reported the draft of a constitution, the purposive article of which provided: "The object of this Society shall be to study and to promote the culture and ideals of the Jewish people." Not only the object, but the very idea of a society was again thrashed out from various points of view. There were opponents of the idea of any kind of society of Jewish students or for Jewish interests. But the proponents, at the end, were in the great majority. Yet, it seemed wise to them, and, indeed, only fair, that, inasmuch as the proposed Society was to be open on principle to all men in the university who might be interested in its object, the formal organization should be postponed until notice had been given to the whole university, so that all who wished might have a share in the formation of the Society and in setting up its administration. A committee of students consulted with President Eliot and Dean Briggs, both of whom expressed themselves as heartily in favor of the organization.

So announcements were made in the Harvard *Crimson,* the student daily, inviting all the members of the university who might be interested in the proposed Society to attend the constituent meeting in the Assembly Room of the Harvard Union, on the evening of November eighth. Twenty-seven students appeared, the majority of whom stood ready to enroll themselves then and there as mem-

bers of the Society. The organization was definitely established by the adoption of the constitution and the election of officers.*

The choice of a name for the Society was, however, left to the next meeting, which took place, once more in 44 Grays Hall, on the evening of November twentieth. After a lively discussion of several names proposed, it was finally decided that the organization should be called "The Harvard Menorah Society, a Society for Hebraic Culture and Ideals." The name Menorah is at once a Hebrew word and one euphonious in English; and standing, as it may, for Jewish enlightenment, it is ideally symbolic of the purpose of the Society. For "Menorah" means, in Hebrew, a bearer of light, a candelabrum. *The* Menorah was the sacred seven-branched candelabrum which held the perpetual lights in the ancient Temple in Jerusalem. That candelabrum, as everyone knows, was taken away as a spoil of war by Titus when he destroyed the Temple and Jerusalem in the year 70, and though the original has long since disappeared, its effigy may still be seen in the Eternal City upon the triumphal arch of Titus. One thousand eight hundred and thirty-six years after, a company of Jewish youth at a liberal university on a continent beyond "the flaming ramparts of the Roman world" re-pledge their loyalty to the ancient Menorah. Itself lost from the sight of men, like the Tablets of the Law, as if on purpose to prevent any alloy of idolatry in the allegiance to its spirit, the Menorah can still, in copy however rude, fire the blood of Jewish youth as the symbol of their race, of its glories, of its invincible spirit through defeat, of unquenched hope, of renaissance, and of freshly radiant service to mankind. Little wonder that the Dedication Exercises of the Harvard Menorah Society, when its Menorah was unveiled and Pofessor George Foot Moore brought the cordial greetings of the university, partook of the solemnity and joy of a high religious service.†

The Spread of the Menorah Idea

At about the same time with the foundation of the Harvard Menorah Society, and just as spontaneously, Jewish students' organizations were formed at several universities, notably at Minnesota (1903) and Illinois (1907), with objects not dissimilar to those

* For the present Constitution of the Harvard Menorah Society, see *infra*, page 103. The original has been amended only in the articles referring to administration.

† For the program of the Dedication Exercises, see *infra*, page 98.

of the Menorah. For some time, these Societies had no knowledge of each other. Then, gradually learning of one another, sporadic communications passed between them. Meanwhile, the Harvard Menorah was making itself known among eastern universities. It published its Prospectus in the autumn of 1907. On December 20, 1907, the Society held a special meeting for the purpose of formally acquainting the students at the other colleges and universities in the vicinity with the Menorah purpose. Students from various institutions attended the meeting, and President Eliot delivered a notable address.*

Then, various members of the Harvard Menorah were called to the faculties of other universities over the country, and along with the rest of their Harvard baggage they carried also the idea of a Menorah Society. So, through their influence, Menorah Societies were formed, for example, at Missouri, Wisconsin, and Cornell. But even without such carriers, the Menorah name spread in university circles and stimulated students at various universities to set up Menorah Societies of their own. Menorahs were thus formed at Columbia, City College of New York, Pennsylvania, Michigan, and so on—though it must be confessed that the Menorah purpose was not always rightly understood nor happily carried out.

It was, in fact, the desire to see every society that adopted the name Menorah faithful in spirit and practise to the Menorah Idea as conceived at Harvard, quite as much as the natural desire to come closer together for the sake of friendship and mutual assistance, that prompted the first motions towards some intercollegiate *rapprochement.* The question of federation of Menorah Societies was already mooted between Harvard and Minnesota in the year 1908-1909. For several years, the feeling for coöperation and union grew among the Menorah Societies both in the East and the West. In May, 1911, the newly elected President of the Harvard Menorah Society for the following academic year 1911-1912 expressly undertook, as one of the tasks of his coming administration, the practical furtherance of intercollegiate Menorah organization.

The Organization of the Intercollegiate Menorah Association

The chief obstacle in the way of union between all the Menorah Societies was the great area over which they were scattered, and the consequent difficulty of bringing together representatives from all of them at once. This obstacle was partially met by holding

* For this address, see *infra,* page 27.

two separate conferences of Menorah Societies, one in the East and one in the West.

The first conference, held at Columbia University, on January 2, 1912, was attended by representatives from the Menorah Societies of Columbia, College of the City of New York, Harvard, Minnesota, Pennsylvania, and Baltimore (the Baltimore Menorah being at that time a society comprised of students from the various institutions in that city.) After an exchange of information between the several Societies as to their circumstances and activities, the question of federation was taken up. It was resolved that a national organization of Menorah Societies should be brought about, and the purpose of such an organization was fixed as the study of Jewish history, culture, and problems, and the advancement of Jewish ideals. In pursuance of this resolution, it was decided that a constitution for the proposed national organization should be drawn up by an intercollegiate committee, for submission to all the Menorah Societies in the country.

Accordingly, on March 10, 1913, representatives sent by four Menorah Societies, those at the City College of New York, Columbia, Harvard, and Pennsylvania, met in New York and drew up a tentative constitution for the proposed "Intercollegiate Menorah Association." This tentative constitution was submitted to every Menorah Society, and was considered in detail by the second conference of Menorah Societies, held at the University of Chicago on April 4 and 5, 1912.

At this western Menorah conference the following universities were represented: Chicago, Illinois, Michigan, Minnesota, Missouri, and Wisconsin. There, as at the eastern conference, the several Societies conferring exchanged information with regard to their circumstances and activities, and they were unanimous in desiring a national federation. But, in view of the geographical disparities, there was a proposal in favor of establishing two Districts within the proposed Intercollegiate Menorah Association, a Western District and an Eastern. This proposal, however, was not pressed when it later became clear that the sentiment among the eastern Societies, and also among several of the western, was opposed to division of any kind. What this conference accomplished practically was to suggest amendments to the tentative constitution that had been drawn up by the intercollegiate committee in New York, and to pave the way for a national convention of Menorah Societies.

This national convention, called formally by the Harvard Menorah Society, was held at the University of Chicago, on January 1, 2, and 3, 1913. All known Menorah Societies were invited to send

representatives. The Societies at the following institutions responded: Boston University, University of Chicago, College of the City of New York, Harvard University, the University of Illinois, the University of Michigan, the University of Minnesota, the University of Missouri, Northwestern and Ohio State Universities, and the Universities of Pennsylvania and Wisconsin. On January 2, the Intercollegiate Menorah Association was formally established by the adoption of a constitution (the tentative constitution drawn up the previous March, with certain changes), and the election of officers.

Though not represented at this Constituent Convention, eight other Menorah Societies were reported, at the following universities: California, Colorado, Columbia, Cornell, Denver, Johns Hopkins (in conjunction with Goucher College), Texas, and Tulane. During the year 1913, eleven new Menorah Societies were organized at the following colleges and universities: Clark University, Normal College of New York, University of North Carolina, New York University, Pennsylvania State College, University of Pittsburgh, Rutgers College, Syracuse University, Tufts College, Western Reserve, and Yale Universities. At the second convention of the Intercollegiate Menorah Association, held at Columbia University, on December 29, 3, and 31, 1913, the Menorah Societies at the following colleges and universities were represented: College of the City of New York, Columbia and Cornell Universities, University of Denver, Harvard University, Johns Hopkins University—Goucher College,* the Universities of Illinois, Michigan, Minnesota, and Missouri, New York University, University of North Carolina, Ohio State University, University of Pennsylvania, Pennsylvania State Collge, University of Pittsburgh, Rutgers College, University of Texas, Tufts College, Western Reserve University, the University of Wisconsin, and Yale University.†

The Nature and Purposes of a Menorah Society

In the pursuit of the object defined in its Constitution, to wit: "the promotion in American colleges and universities of the study of Jewish history, culture, and problems, and the advancement of Jewish ideals," the Intercollegiate Menorah Association performs two functions: first, it regulates the nature and the purposes of every constituent Menorah Society, and secondly, it endeavors

* Since the second Convention, the Johns Hopkins-Goucher Menorah has been reorganized as the Johns Hopkins Menorah Society.

† For reports of the Conferences and Conventions see *infra*, page 144.

to stimulate and to assist the Menorah Societies in carrying out their common purposes. As to the first, not only does the Association prescribe the nature and purposes of every Society that desires to become affiliated with it, but it keeps watch that every Menorah Society already within the organization shall not deviate in spirit or in practice from the fundamental principles of the Menorah Movement. Indeed, a section of the Constitution of the Intercollegiate Menorah Association (Article III, Section 6) gives the Administrative Council, the governing body of the Association, the "power to deprive of membership any Society which may not be carrying out the object of the Association or may be employing methods prejudicial to its spirit."

First and foremost, a Menorah Society is an academic organization. It is part and parcel of the life of its college or university. It has to be openly approved as a campus organization by the authorities, and it should make itself known to the whole student body. Membership in a Menorah Society must be invitingly open to all the members of its college or univcrsity. No test save the legitimate test of a *bona fide* interest in the aims of a Menorah Society may ever be applied to any student or instructor who desires to become a member. No one who is admitted into the fellowship of the university may be excluded from the fellowship of the university Menorah.

As in its constitution, so in its purposes. The purposes of a Menorah Society reflect in a particular direction the general purposes of a university. The first of these is an intellectual purpose. The university is designed primarily for study. So a Menorah Society is designed primarily for study. Its sphere of study, or the particular direction in which it endeavors to carry on the prime purpose of the university, is, of course, defined; that is what gives its distinction to a Menorah Society. The sphere of a Menorah Society is the history and culture of the Jewish people, so conceived that nothing Jewish, of whatever age or clime, shall be alien to it. Thus a Menorah Society should hold a place in the center of university life. For if, aside from professional study, the object of study in a university be the cultivation of the mind and the enlargement of the spirit, then the Jewish humanities, both on account of their intrinsic worth and on account of their supreme influence upon civilization, may with justice be proposed as one of the main subjects of study in a university. A Menorah Society must therefore show itself, both in spirit and in practice, worthy of its high calling. It must really demonstrate to the whole student body that the study of Jewish history and culture is a serious and liberal pursuit; it must

really afford its members a larger knowledge of the content and meaning of the Jewish tradition.

From the academic character and the intellectual purpose of a Menorah Society it follows, on the one hand, that a Menorah Society is not a social organization. Its activities may, indeed, partake of a sociable nature, but only so far as its real objects can thereby be the more fully carried out. To what extent the activities of a Menorah Society may thus be made sociable depends largely upon the conditions at a given university. At one university, for example, there may be a greater homogeneity in the student body, more democracy in social life, than at another. In any event, all the activities of a Menorah Society must be perfectly compatible with the Menorah principle of inclusive membership. No Menorah Society may be limited to any particular group of men. The membership of a Menorah Society should be actually, no less than on principle, fairly representative of all the students who might be made interested in the objects of the Society, no matter how divided they may be socially.

Nor does it matter how divided they may be religiously. For it follows on the other hand, from the academic character and the intellectual purpose of a Menorah Society, that it is not a sectarian organization any more than it is a social one. Not only is no religious test required of any one in the university who desires to enter the Society, but no religious tag is placed upon anybody once he is a member. Rather, every member is free and, on relevant occasions, is desired to give the fullest expression of his own religious attitude, whatever it may be, in the open forum of the Menorah Society.

Now, though a Menorah Society is open to the whole college or university, and therefore is neither a social nor a sectarian organization, it is only natural that the great majority, if not all even, of the members should be Jewish students. For it is the Jewish students who are, or, at any rate, should be, most intimately interested in the sphere of a Menorah Society. Does not that sphere comprise the history and literature and religion of their own stock? Thus is added a moral warmth to the intellectual purpose of a Menorah Society. To its non-Jewish members, as many as there may be, the Menorah Society should offer the opportunity to become better acquainted with a great history and culture, and with the thought and problems of the bearers of that history and culture in the modern world; should offer them a means, therefore, of cultivating their minds and broadening their sympathies. But to its Jewish members—that is, in fact, to nearly all of its members—the Menorah Society

is bound to give something more than intellectual cultivation, though that it should give in the first place; it is bound to give them a certain moral cultivation as well. And this is the second purpose of a Menorah Society—the moral purpose. For a knowledge of the history and culture which are their own heritage must stir young men with red Jewish blood in their veins to endeavor to be worthy of that heritage. If theirs is the fortune of the Jewish tradition, theirs is equally the obligation to carry on the spirit and ideals of that tradition in the modern world. *Noblesse oblige!* A Menorah Society, therefore, is devoted not merely to the study but also to the advancement of Jewish culture and ideals. And if it be one of the general puroses of a university to inculcate loyalty to ideals, then the Menorah Society, in its moral no less than in its purely intellectual purpose, is but carrying out in a particular direction the general purposes of a university.

In what manner, indeed, the spirit and the ideals and the practices of the Jewish tradition are to be adapted to the modern world a Menorah Society does not attempt to prescribe. A Menorah Society is non-partisan. It is neither orthodox nor reformed, neither Zionist nor anti-Zionist. It is rather an open forum for the presentation and discussion of every viewpoint. In fact, it is the office of a Menorah Society to afford its members an understanding of every viewpoint, in order that each member may the more intelligently adopt an attitude of his own. This non-partisanship of the Menorah has also a more immediate practical advantage. Where, as in almost every large university, there are Jewish students of diverse antecedents and points of view, it is one of the most important functions of a non-partisan organization like the Menorah Society to bring all classes and parties together upon a high academic plane, in order that they may learn each other's points of view, in order that their prejudices against one another which are founded on misunderstanding and snobbishness may wither away, and in order that they may pursue in generous comradeship the knowledge of their common tradition and the hope of their common future. This has been one of the most valuable fruits of the Menorah Society at Harvard, for example—which has provided for the first time a common meeting-ground for Jewish students of the most diverse social and economic positions, has produced sympathies between Jewish men where before there were only antipathies, and fostered democracy where before there was snobbery. This the Harvard Menorah Society has been able to accomplish because it has kept faithfully to the austere principles of its foundation, because, like the university of which it now forms an integral part, it has cherished the

ideals of truth, freedom, and hospitality to all honest conviction or doubt, and because it has sedulously avoided every element, whether social or sectarian, that might promote division among its members. So, while not presuming to dictate to the members any particular way in which their loyalty to the Jewish tradition must be expressed, but rather affording them opportunities for Jewish knowledge and stimulating them to study and think out their Jewish problems for themselves, a Menorah Society should unite the Jewish students at its college or university for the study of their common Jewish tradition and their common Jewish obligation.

And this Jewish obligation leads to the third purpose of a Menorah Society—its patriotic purpose. America is a democracy and democracy means a free and equal opportunity for every individual, and for every group of individuals who are bound together by natural or historic or religious ties, to develop their innate intellectual and spiritual capabilities. To the Jews, as to all other men who have come to its hospitable shores, American democracy offers the opportunity to develop in freedom their virtues and their ideals, to cherish and to cultivate their heritage and tradition. But in return for this opportunity there is an obligation owed to American democracy by its Jewish citizens. It is an obligation in addition to the political duties which they owe in common with all other citizens; it is a special spiritual obligation which lies upon the Jewish citizens alone, because they alone can fulfill it: the obligation to contribute to the civilization of America that faith, that culture, that individuality, which are the products of a civilized history of three thousand years. Unless the Jews give that to America they do not give it all that lies in them, and in them alone, to give, they are not fulfilling their whole obligation to the Republic.

The civilization of America is a composition of the cultures and ideals of the various peoples that constitute the American nation. To the common treasury of American culture and ideals each constituent element of the nation must bring the full measure of its resources. Of the importance of preserving the natural resources of the country there is no doubt or question. But under the term natural resources are generally understood the physical or material wealth and power that lie in earth or in water. Yet just as natural are the resources which lie in the human spirit, in capacities inborn in races, in their traditions of faith, of learning, of beauty; and compared to such resources, what are woods and waterfalls! America loses when one constituent element in the nation fails to conserve its own spiritual resources for the nation

as a whole, fails, that is to say, in the amplest service to the country of which it may be capable. For the glory of American civilization can arise, not out of a suppression of individuality, a tyrannical levelling of all distinctions within the nation, but rather out of the freest functioning of democracy and the harmonization of the various cultures and traditions that may have the strength to flourish in the sun of America. Herein lies the true spiritual significance of *e pluribus unum.* So it is the highest purpose of the Menorah Society, the one which comprehends both its intellectual and its moral purposes, to fit Jewish men and women the better to serve the Republic by contributing their Jewish culture and ideals to the common wealth of culture and idealism of America.

In few: if the general purposes of a university are to develop men and women of liberal education, of culture and character, of spiritual no less than material service to the Republic, then *a Menorah Society is designed to carry out in a particular direction the general purposes of a university.*

The Graduate Advisory Menorah Committee

The first function of the Intercollegiate Menorah Association is thus to regulate the nature and purposes of every Menorah Society. Its second function is to assist Menorah Societies in carrying out their purposes. To perform this function adequately, considerable money is, of course, needed. The first duty of the administration, therefore, upon its taking office in January, 1913, was not merely to formulate the plans for Intercollegiate Menorah work but to secure the means to carry out these plans. To this end, the Association sought to interest in its work university graduates and other men of public spirit who would see in the Association a ready opportunity to promote those intellectual and moral and patriotic purposes which they themselves cherish no less than the Menorah Societies.

Happily, the Intercollegiate Menorah Association was soon brought into touch with such graduates and other men of public spirit. On April 3, 1913, the Honorable Irving Lehman, Justice of the Supreme Court of the State of New York, gave a dinner in New York City to some thirty-five representative Jewish citizens, for the purpose of considering the aims and the needs of the Menorah Association. These aims were explained in their broad significance by Justice Lehman* and in more particular

* For the address of Justice Lehman, see *infra,* page 22.

detail by the President of the Association. Dr. J. L. Magnes presented, with proper explanations, the tentative budget of the Association for 1913-14, which had been previously submitted to him, at his invitation, by the President of the Menorah Association. As the result of this dinner an informal Graduate Advisory Menorah Committee was instituted to coöperate with the Menorah Association. This committee has generously undertaken to supply the budget for 1913-14, in order to give the Association a fair chance to show its capabilities. For the present, the committee remains informal, without a constitution, without even a full personnel, pending the result of its cooperation with the Intercollegiate Menorah Asociation for some length of time. It is proper, however, to mention the following gentlemen as now forming a kind of executive of the Advisory Committee: Justice Lehman, Chairman, Judge Julian W. Mack, Mr. Joseph M. Proskauer, Mr. Samuel Strauss, and Mr. Felix M. Warburg.

The Plans and Activities of the Intercollegiate Menorah Association

What, now, are the ways in which the Intercollegiate Menorah Association endeavors to carry on its work? In the following description reference will be made not merely to the present activities of the Association but to its future plans as well.

THE MENORAH COLLEGE OF LECTURERS

The first need of Menorah Societies has been lectures. Accordingly, the Association has established the Menorah College of Lecturers, consisting of a number of Jewish scholars and publicists who have undertaken to speak before Menorah Societies on subjects in Jewish history, literature, religion, and on modern Jewish problems.* These lecturers give their service for love, but their expenses are paid by the Intercollegiate Menorah Association. However, the Dropsie College for Hebrew and Cognate Learning, of Philadelphia, itself pays the expenses of the members of its staff who go to address Menorah Societies. This year lectures are given for the most part upon topics chosen by the lecturers themselves, though in the choice of topics regard has been paid to the particular wants of Menorah Societies. An effort has also been made towards having series of

*The personnel of the College is not yet complete. For the present list of Lecturers, see *infra*, page 168.

lectures on one general theme delivered before a Menorah Society, either by one lecturer or by several in collaboration. Upon the basis of a year's experience, this plan of systematic series, which may be made much more efficacious than single lectures, will, it is hoped, be more fully carried out. Menorah lectures are open to the entire college or university, and they are sometimes held under the joint auspices of the Menorah Society and the appropriate department of the university.

MENORAH CHAIRS IN JEWISH HISTORY AND CULTURE

But it is not deemed sufficient for Menorah members merely to listen to lectures, however instructive they may be and however provocative of thought and discussion. Menorah members should also pursue Jewish studies actively. They can hardly do that, however, unless the facilities for Jewish study are provided at their colleges and universities. Hitherto, as already noted, Jewish history and the Jewish humanities have been comparatively neglected in the curricula. It is expected that the Menorah Societies will stimulate a demand for the institution of courses in these subjects. But to raise the study of Jewish history and culture to its proper place of dignity and importance in a university requires the foundation of special chairs. Every liberal college or university would welcome a Chair in Jewish History and Culture, for the enrichment of its arts and sciences; and it remains for lovers of Jewish learning and liberal patrons of American colleges and universities to found such Chairs.

MENORAH LIBRARIES

Till such Chairs are founded, or, at any rate, till the desired courses are provided in the curricula, Menorah members must make shift to read and study for themselves. Necessary, at all events, are Jewish books. In many colleges and universities there is an amazing lack of Judaica. Menorah Societies have called attention to that fact; and through Menorah activity at several universities—as Illinois,* Minnesota, Ohio State—Jewish books have been secured either through the generosity of local B'nai B'rith lodges or by private benefactions. The Intercollegiate Menorah Association has labored since its formation to meet the general want of Jewish books, and now, through the generosity of the Jewish Publication Society of America and a number of individuals, the Association has been en-

*See University of Illinois Bulletin, Vol. xi, No. 3, September 15, 1913, on "Books of Jewish Interest in the Library of the University of Illinois," compiled by Dr. D. S. Blondheim.

abled to send libraries of Jewish books to its constituent Societies for the use not merely of their own members but of all the members of their colleges and universities.* Special appreciation of these Menorah Libraries has been expressed by university authorities no less than by the Menorah Societies themselves.

MENORAH PRIZES

For the purpose of stimulating independent Jewish reading and study by undergraduates, Menorah prize competitions are desirable. At Harvard, through the generosity of Mr. Jacob H. Schiff, and at Wisconsin and Michigan, through the generosity of Mr. Julius Rosenwald, Menorah Prizes of $100 are offered annually for the best essay by an undergraduate in the university on a subject in the history and achievements of the Jewish people.† Smaller prizes have been offered by local lodges of the B'nai B'rith or by private individuals to several Menorah Societies, as at Illinois, Minnesota, and Chicago. To provide all Menorah Societies, or rather, all American colleges and universities, with the advantage of Menorah prize competitions, similar to the competitions already existing in other fields, is one of the immediate tasks before the Intercollegiate Menorah Association. Indeed, a resolution at the last Menorah Convention expressed the desirability of annual Menorah Prizes of $250, $150, and $100, to be open to the undergraduates of all American colleges and universities. The Intercollegiate Menorah Association would be very glad if it should be enabled to administer such intercollegiate prizes for the next academic year.

MENORAH SYLLABI

Students may have books placed at their command and they may be stimulated to Jewish reading and study in one way or another, but still they need proper direction. Especially must study groups in Menorah Societies have definite guidance if they are to do profitable and consistent work. In other words, the apparatus of Jewish study for college students has still for the most part to be created; and this has seemed to the Intercollegiate Menorah Association, from the beginning, to be one of its big tasks. Adequate syllabi of courses in Jewish History, Jewish Literature, and Contemporaneous

*Though the ownership of these Menorah Libraries is retained by the Jewish Publication Society, the free use of the books is not affected thereby.

†For the list of prize winners at Harvard see *infra*, page 102. For the list of subjects suggested for Menorah Prize Essays at Michigan this year see *infra*, page 116.

Jewish Problems, with bibliographical and other aids, are especially needed by Menorah Societies. It may be stated that a Jewish scholar has already undertaken to prepare syllabi in Jewish History and Jewish Literature for the Intercollegiate Menorah Association, and it is expected that these syllabi will be ready by the beginning of the next academic year.

MENORAH PAMPHLETS

To supplement the books and to carry on further the idea behind the syllabi, the Intercollegiate Menorah Association has in mind the issue of monthly pamphlets in handy pocket form. These pamphlets, to be specially written by competent Jewish scholars with the peculiar needs of Menorah members in view, are to be expositions, scholarly yet attractive, of rather comprehensive subjects in Jewish history, religion, and literature, *e. g.*, The Bible, Pharisaism, The Talmud, Mediaeval Hebrew Poetry, Hassidism, The Haskalah Movement, Reformed Judaism.

MENORAH CLASSICS

Now, though lectures, books, pamphlets, syllabi, and prizes are needed for the work of Menorah Societies, there is another, a most important need, not merely for Menorah members but for all students, in college and out, of Jewish literature and religion. A genuine knowledge and appreciation of Jewish literature and religion can come only from a first-hand acquaintance with the sources of Judaism, that is, with the very texts of both the sacred and the secular literature of the Jewish people, of ancient, mediaeval, and even modern times. Since that literature is for the most part in Hebrew, a knowledge of Hebrew would seem to be essential even from the cultural point of view alone, aside from the sentimental considerations which should lead Jewish students to the classic language of their own people. Hence, more groups may well be organized in Menorah Societies for the study of Hebrew. Still, all who do not know Hebrew—and it must be confessed that they constitute the very great majority, both within and without the university—might at least be enabled to come in touch with the sources of Judaism through translations as faithful as possible to the sense and spirit of the originals.

Happily, an authoritative Jewish translation into English of the first and foremost source of Judaism, the Bible, is very shortly to be made available by the Jewish Publication Society of America. Yet there remain the post-Biblical sources of Judaism, little known,

whether in text or translation, save to the specialists. There remain the treasures of Hebrew poetry from mediaeval and later times—of Hebrew *belles-letters* in general, which has been having such a remarkable renaissance and development in our own days. To make generally available the most significant portions of all this great literature, in edited texts and translations, would surely promote genuine Jewish reading and enrich Jewish thought.

The desire for such reprints and translations from the Hebrew post-Biblical classics is the more stimulated by the issue of the Loeb Classical Library. It may not be impertinent to note here that both the scholar who suggested this series of texts and translations from the Greeek and Latin classics, M. Salomon Reinach, and the public-spirited gentleman who is so admirably carrying out the suggestion, M. James Loeb, are Jews. In his Introductory Word about the purpose and the scope of the series (prefixed to Volume I of "The Apostolic Fathers") M. Loeb says: "In an age when the Humanities are being neglected more perhaps than at any other time since the Middle Ages, and when men's minds are turning more than ever before to the practical and the material, it does not suffice to make pleas, however eloquent and convincing, for the safeguarding and further enjoyment of our greatest heritage from the past. Means must be found to place these treasures within the reach of all who care for the finer things of life."

To place the treasures of the Hebrew Humanities in a similar way "within the reach of all who care for the finer things of life" would be a distinguished service to the general culture of the community as well as to Judaism itself, in promoting a juster appreciation, by both Jews and non-Jews, of the Hebrew genius; and it is the ardent hope of the Intercollegiate Menorah Association that liberal and public spirited Jews, in conjunction with Jewish scholars, will not be wanting to perform this service for Judaism and for culture.

THE MENORAH JOURNAL

The most important projected undertaking of the Intercollegiate Menorah Association itself is the Menorah Journal. The Menorah Journal is designed to fulfill two main purposes. First, it is to serve as the organ of the Association, to facilitate the administration, to bring the Menorah Societies into closer touch with one another and with the Association, to stimulate the work of each Society through the reports of the work of all, to afford a place for the discussion of Menorah activities and problems to all Menorah members. Merely as such an organ, the Journal is indispensable to the work

of the Association and of the constituent Societies. And as the mirror of Menorah activities, the Journal might not be without interest to the graduates and to all other friends of the Menorah Association. But the Journal is designed also, in the second place, to serve as an academic exponent of Jewish culture and ideals in America. Non-partisan itself, like the Menorah Association, the Menorah Journal will aim to be a forum for the free discussion of Jewish questions from different points of view. It will have timely articles by authoritative writers upon contemporary Jewish life and thought. It will attempt to bring out the significance of current Jewish events. It will review the important Jewish books. In fine, while serving as the organ of the Menorah Movement and directing its address primarily to the members of Menorah Societies, the Menorah Journal will also, if the plans for it may be carried out, endeavor to meet the general want in this country of an academic journal of Jewish life and thought, not scholarly in the technical sense, but serious withal, open-minded, and original.

To the projected Menorah Journal a number of leading Jewish scholars and publicists, both here and abroad, have already promised their literary support. Its issue now rests with the members of Menorah Societies, with the graduates, and with the general public who may be interested in such a periodical. It is hoped that the encouragement given in the form of advance subscriptions will enable the Association to issue the Journal at the beginning of the next academic year, in October, 1914. The Journal will probably be published bi-monthly during the academic year.

The Larger Program

The Menorah Movement is now in the eighth year, if it may be reckoned from the foundation of the Harvard Menorah Society. The Intercollegiate Menorah Association, the national organization of the Movement, is only in its second year—practically at the beginning. But its field of work is already large and it is bound continually to grow larger. It numbers its constituents now at the leading colleges and universities throughout the country, and new Menorah Societies are springing up, even though the Association does not encourage, nay, even restrains, the premature organization of Societies that cannot from the very first comply with the severe Menorah requirements. The membership of all the Societies, the while, is bound to grow every year with the continual stream of

new students coming to college and university in ever increasing numbers.

At the same time, while enrolling new members every year, Menorah Societies should retain the interest of their old members even after graduation. The alumni are naturally a source of strength to every college organization of serious purpose, that continues through succeeding generations of undergraduates. One way of retaining the interest of the graduates is by enrolling them as associate members of the college organizations, as Menorah Societies are encouraged to do.

In addition, however, the sentiment is arising among many graduates in various parts of the country for continuing in a more active way their devotion to the Menorah purposes. It has been proposed that the graduates of different universities who live in the same city might come together in a graduate Menorah organization with the object of carrying on, even beyond university walls, the study and the advancement of Jewish culture and ideals. Such graduate Menorah organizations, while academic and non-partisan in their nature, like the university Menorah Societies, might yet, if properly constituted and conducted, be of practical as well as of ideal service to their communities. They could bring together, upon the lofty basis of Jewish idealism, men of different views in the community, who approach practical Jewish problems in different, sometimes in mutually antagonistic, ways. Devoid itself of any sectarian or fraternal or political bias, a graduate Menorah organization should be ideally fitted to serve as a kind of intellectual clearing-house of the Jewish community, and thus promote on all sides a deeper understanding of one another, a clearer vision of the common problems, a greater concord in Jewish life. But this plan of graduate organization remains still to be worked out in the future, and by the graduates themselves.

In the meanwhile, the Intercollegiate Menorah Association, in spite of its youth, feels strong and able to take advantage of the great and ever growing opportunities in its own field. With the devoted and efficient service of its officers, with the loyal coöperation of the constituent Societies, with the moral and material support of the graduates and other public-spirited citizens, lovers all of Jewish culture and ideals, the Intercollegiate Menorah Association hopes to fulfill to the limits of its strengtht the intellectual and moral and patriotic purposes of the Menorah Movement.

THE MENORAH MOVEMENT: A GRADUATE'S VIEW

BY JUSTICE IRVING LEHMAN*

Some years ago a movement was started by Jewish university students to form societies for the study of Jewish history, literature and religion—in other words, for the study of what might be called Jewish culture. The result has been the formation of a group of societies at the various colleges, each with similar aims and each calling itself the Menorah Society. These societies have now formed themselves into the Intercollegiate Menorah Association in order that by coöperation their work may be carried on more effectively.

If the aims of the Menorah Societies give promise of making the Jewish students at our universities better Jews, then it should be the duty of those who still believe in Judaism as a moral force to try to further those aims; and if the aims of those societies give promise of making the Jewish students at universities better able to do their duty as American citizens, it should be the duty of Americans of Jewish extraction, regardless of their religious beliefs, to join in this work. It is because I believe that the work of the Menorah Societies properly carried out gives promise of making the Jewish students better Jews and better Americans that I have asked you gentlemen tonight to join in the discussion of this work regardless of whether you be orthodox, reform, or agnostic Jews.

Most of us here tonight are either graduates of American universities or in some way in close touch with the student body of some university. I think that all of us will be agreed that among the Jewish students there is no general pride in being Jews or any strong interest in or knowledge of Jewish history, literature or religion; in fact, that the average Jewish student feels himself a Jew not because he wishes to be a Jew but because a social prejudice forces a feeling of isolation home to him. I know that many of you gentlemen are fundamentally averse to the support of any movement which might increase this isolation and that you fear that distinctively Jewish social clubs and fraternities tend to increase it. That is a subject upon which there is considerable diversity of opinion but which need not enter into our discussion tonight. To quote from the report of the Convention of the Intercollegiate Menorah Association: "A Menorah Society is not at all a social but a cultural organization devoted to the study and promotion of

*Address at a dinner, at 27 West Seventy-second Street, New York, on April 3, 1913.

an historic culture." The convention, moreover, decided that to limit the membership in the societies to Jewish students would constitute "a subversion of a Menorah principle." I think that we may therefore at the outset of our discussion relegate to one side all question of the advisability of the formation of societies of Jewish students for social purposes. Since these societies are organized for the study and promotion of an historic culture, the sole points for discussion are whether Jewish culture represents something more than words; whether it is a real contribution to civilization, possessing a spirit which may still be an effective force, and which we, its legitimate heirs, must bring to the service of mankind.

For, gentlemen, however fervently we may feel the obligations imposed upon us as American citizens, we are still the heirs of our Jewish past and the Torah which God gave unto Moses is our heritage. It is for us to say whether that heritage is precious, whether we can make it a blessing to all mankind. I am not insisting nor do the Menorah Societies insist upon any personal beliefs in a direct divine revelation; in the literal truth of any portion of the Law; in any faith or creed of dogma. I do insist, however, upon those matters which I believe are incontrovertibly established by history. The Jews first formed or received the concept of a God of goodness to Whom His people owed not simply a service of fear but a service based upon moral principles; a conception of a God who could say that all He required was that you shall do justice, shall love mercy, and shall walk humbly in His sight. Thousands of years ago when the Bible was not yet even reduced to writing it had become the established belief among the Jews that they had entered into a covenant with this God, whose might consisted in His perfect Goodness and Justice, that they and their descendants should keep His commandments. From that concept followed the further concept that they were not only His chosen people but that by this choice they became a nation of priests and a holy people. The centuries passed, the Jews were driven from their land, kingdoms rose and fell, but the Jews dispersed still continued in their firm faith that for them was reserved the proud mission to spread God's truth and establish His Kingdom on earth. Throughout these centuries they have lived apart from other races, for other races would not admit them to any companionship, to any freedom of work, unless they gave up their faith, unless they broke the covenant which their tradition taught them had been made by their fathers and by which they were bound. The Ghetto walls confined their bodies, confined their activities, and confined their aspirations; even, I am willing to admit, confined their spirit so that they became narrow and intolerant; yet they refused to

tear down these walls if it meant giving up their right to worship the God whom they had conceived or who had revealed Himself to them. In the Bible they had given to the world a moral law, a monotheistic religion; an ideal of Justice, Mercy, and Holiness. In the times of their dispersion and oppression they maintained their faith, and in maintaining their faith they maintained their pride of race, for they knew the value of the traditions that their fathers had given to the world. Even in the Ghetto they studied and expounded the Law, reducing perhaps its great truths to rigorous and inelastic forms but always maintaining the one ideal that they must serve their God.

And now that the restrictions of the centuries have been removed, and now that the Jews are being admitted to the world's work, what has become of their pride of race and of their ideal that they were peculiarly a nation of priests and a holy people? Forgotten is their history, forgotten is their faith, forgotten is the literature inspired by that faith. Today we are Americans enjoying our present opportunities and recognizing our present obligations, but are we properly fulfilling these obligations if we forget our past?

America is a land of many races, and each race, I gladly concede, owes to it the duty of bringing to its service all its strength and all its virtues, but it derives no added strength from a race that seeks to forget its ideals and its traditions, it derives no added wisdom from a race that seeks to forget the lessons it has learned in the past. I feel that the narrow life of the centuries past has bred in the Jews weaknesses both physical and moral, and it is the duty of the Jews in America to strive to eradicate these weaknesses; but equally it is their duty to conserve all their strength and all their wisdom to bring it to the service of their country. Surely these centuries in which the Jews have lived as men apart, scorned by the world because they were true to their conception of their God and their mission, must give us a sense of righteous pride. The history of a race of which the dominant feature is faithfulness to an ideal is not a history that should be forgotten; the literature of a race that contains the spiritual ideals which even the most prejudiced recognize as the basis of the religion which is spreading over the world is not a literature that we should disregard. Granted, if you will, that God did not reveal Himself to Moses; granted that we are in no literal sense His chosen people; granted, if you will, even that there is no personal God; yet the stubborn facts remain that the concept of a perfect God to whom we have sworn eternal service is the ideal which sustained our fathers in their trials, and devotion to that ideal has until today kept the Jewish race alive.

Surely we, the living descendants of that race, have a right to

be proud of that history; surely we must feel that whatever our religious beliefs may be we are unworthy of that history unless we recognize that the tradition of a personal covenant by our race with our God binds us at least to faithfulness to our highest ideals, whatever they may be. Surely the culture which has been developed by force of that concept must not be allowed to die. We, the heirs of that culture, must keep it alive. Not as a race of no traditions and of no ideals should we seek our rights as Americans, but as a race of righteous pride in its past, as a race which has given to the world the ideals which are today slowly infiltrating into the common consciousness and forming the basis of a true democracy.

We are now facing a most critical condition in this country. The large number of Jews here has caused an increase of social prejudice; this prejudice has been augmented by the jealousy caused by the success of some and by indignation at the lack of ideals and of even decency on the part of others. Yet the success of the Jews in the professions and in commerce, however admirable their acumen and intelligence, has been gained largely by men who know and care little about the Jewish culture and ideals, and the wickedness which undoubtedly exists is the wickedness of individuals who, though of Jewish origin, are not Jews in any cultural sense. Both the material success and the moral failure are the result of individual actions in no way inspired by Jewish ideals or traditions, but both are inspired rather by a neglect of the Jewish past; by an insistance that material success is the goal of the liberated Jew. The transition from the restricted life of the past to the free life of the present has been made by a sudden leap; in making that leap we seem to have cast off as a burden all that we had gained in the past. Truly I hope that we shall continue to do our share in advancing the material progress of the land in which we live; that we shall continue to give to the land energetic merchants, devoted scientists, and even industrious laborers, who, in working for themselves, will also work for the community; but, if they are to be recognized as Jews both by themselves and the general community, then their work should be done as Jews with the recognition that the past demands of them that they shall keep the covenant of their fathers, if not to serve their God, then at least to serve their spiritual ideals. Not for the purpose of any return to the life of the past, but in order that the Jews may do their work properly in the life of the present, their pride of race based upon a history of devotion to a spiritual concept must be regained. The young men of today who are to be the leaders of the future are the students in our universities. The culture of the ages is being laid before them, and

the culture of the Jews which alone is based upon a spiritual ideal must not be neglected. If we find young men who, though ignorant of this culture, yet seek to be instructed in it, men who have sufficient pride of race that they wish to regain the heritage of their fathers, then it is, I believe, both our privilege and our duty to help them in their aims. These men must hereafter show the world that Jewish culture with its insistence on the spiritual ideals may still be a living force; that a Jew has a right to be proud of his past because his past is a history of faithfulness to a spiritual obligation, and that a Jew can be a modern worker and yet recognize this spiritual obligation.

II

THE ATTITUDE OF COLLEGE AND UNIVERSITY AUTHORITIES

It is a fundamental principle of Menorah organization that a Menorah Society must have the open approval of the authorities at its college or university. Such approval has heartily been given by the authorities everywhere upon being advised of the nature and purposes of a Menorah Society. The authoritative statements which follow are arranged in chronological order save for the last, an address at the recent Menorah Convention. Nearly all of the statements of this academic year have been pronounced at formal, public meetings of the various Menorah Societies, in response to the offical exposition of the nature and purposes of a Menorah Society by the former President, now the Chancellor, of the Intercollegiate Menorah Association. It is of interest to add that, apart from such formal meetings, the Chancellor has had opportunities, in the course of this year, of meeting privately the heads, deans, and members of faculties of a considerable number of colleges and universities throughout the country; and it is most gratifying to record not only their hearty approval of Menorah Societies, as very desirable elements in the student life, but their spontaneous willingness to assist the Menorah work in every way possible.

President Charles W. Eliot of Harvard University

Address at a Meeting of the Harvard Menorah Society, December 20, 1907.

Harvard University is a peculiarly appropriate seat of learning to entertain for the first time a Menorah Society among its institutions. The Puritans founded this College. It is a dissenting minister who dissented from the ecclesastical policies of the English Church that was its first benefactor. Now, the Puritans are most emphatically Old Testament Christians. They had a form of Christianity in which the Jewish doctrine and the Jewish practice of theocratic government held a high place. This College was founded by persons

who fled across the great ocean to find freedom, and what the Jewish race has found chiefly in this country is freedom.

The fundamental idea of the foundation of Harvard College was the search for Truth in Freedom, and I take it that it is precisely what this Society proposes to do here in the central place of its origin, and also elsewhere: you mean to search for Truth in Freedom. That is the spirit in which this institution was founded, and the spirit in which it has always lived, and in which it proposes to live. One element of the freedom of this institution is its hospitality to all forms of serious opinion. It is more hospitable now than it was in the beginning, it has been more and more hospitable as time went on during the 275 years of its development, and it exhibits its hospitality to you.

It is a piteous history, that of your race. For thousands of years your race remembers three great captivities—the Egyptian, the Assyrian, the Christian. These captivities had intervals of power and splendor, but not under the Christian captivity, if I may so call it. Your race has suffered nearly two thousand years under grievous forms of persecution, under the almost complete loss of freedom, except the freedom to think and hope. I say, therefore, that, in many respects, the history of the Hebrew race is full of pathos.

But, at last, in this land, you have found a genuine freedom; and in this University you have found not only a complete physical freedom but also a complete intellectual freedom. I will not confine this statement at all to men of your race and religion. There is no religion in the world which offers solace to mankind, or which makes men and women juster, kinder, and more generous to each other, which would not be welcome here. The hospitality of the University in that respect is absolutely complete, as it should be, of course, in any university, but is not always. The University should be as free to all religions as it should be to all races—that is from our point of view an essential element in any university; but that, it should be admitted, is not the universal view. There are many universities in the world at which your race would not be welcome; there are some universities in the United States where your race would not be welcome. Let us thank, then, the history of this University, its origin in the Puritan Church, and its development in this Commonwealth of Massachusetts, for the breadth of the conception of freedom which here exists.

Your objects are to promote knowledge of the history of the Jewish people and of its ideals — its ideals, I suppose, in art, in literature, and in religion. The history of the race is full of sadness, and yet full of great hope; and the ideals of the race

have been for thousands of years supreme ideals. Religion is the supreme interest of the human race, and the Jewish religion was for thousands of years the main deposit of the supreme idea in religion, the idea of one God. That idea was transmitted to the Christian religion, but was soon there corrupted. And then the practices of the Jewish religion were in many respects wise, full of what we may now call a modern wisdom, as, for instance, in its sanitary and food regulations. I have not infrequently heard Christians talk about their religion, its origin and sources, who never seemed to recognize at all that the great Christian teacher was a Jew—that is just what he was, a Jew, and a Jew who was saturated with Jewish tradition and acquainted with Jewish literature. Think what that means for the transmission and spread of the Jewish ideals!

The resort of Jewish students to this University is comparatively recent. When I was a student here there were no Jewish students in the College; the same was true in the early years of my teaching here. But within about twenty years the resort began and has somewhat increased of recent years, although there are other universities in this country where the resort of Jewish students is very much larger. I suppose this has depended on the comparative smallness of the Jewish community in this vicinity. This, however, should not discourage you in the least. You have a growing number here, and especially is the number growing since the appearance in the United States of a considerable number of Russian Jews.

I hope it will be one of the results of the formation of this Society that the young men of Jewish descent coming to the United States from different countries will here make each other's acquaintance, and the acquaintance of each other's history and the development of the Jewish race in those countries from which they severally came.

Much good may be done by contact between members of different branches of Jewish students here. Harvard University is a very good place in which to plant seeds of toleration and co-operation. And when you go abroad to earn your living and spread your ideals, remember the nursery where these ideals were matured.

And this leads me to one of the most precious things which the Jewish race has preserved through immense difficulties and trials—*because* of those difficulties, perhaps. I mean the intense family affection. I have had many opportunities to see the strength of family ties of the Jewish race. When a Jewish boy falls sick in college, at once some one visits him; this is far from true of Christian families. The most delightful family interior I ever saw, as a

stranger, was the family of a widow lady in Vienna, each of whose children—a son and daughter—was a professor in some institution in the city. The manners of the children to their mother I never saw surpassed anywhere. It was a perfectly homogeneous household—a thing almost never seen in this country, where the homogeneity of the early ties in family life are lost. I am told, however, that it is often seen in Jewish families.

The Jewish race has exhibited for thousands of years another quality, another capacity on which civilization rests—namely, a great capacity for labor, for intelligently-directed labor, for labor which is not only assiduous but judicious. Combine these two qualities of laboriousness and of pure and devoted family life, and you have the two chief means by which a race can rise and live in an exalted manner. If then you add a religious idea of the highest, you have a combination which has made the Jewish race live through intolerable persecutions, through most serious physical trials and dangers, and which has kept it in the advance of civilization.

One other thought I should like to offer you, namely, that the isolation of the Jew in religious opinion is beginning to fade away, at least to be greatly decreased, in force and significance. The reason is that the corruptions of Christianity are falling away from its essential core, that the numerous effects of Paganism on young Christianity are being sloughed off, leaving the true doctrine of the Jewish teacher clear, unembarrassed, gentle, motived on love. And this change in the doctrines and beliefs of the Christian sects is going to bring Christianity vastly nearer to Judaism. Judaism itself will undergo modifications which will have a similar effect—the effect to diminish the isolation of the Jewish race in religious purpose. Already it is hard to see any fundamental distinctions between the beliefs of one branch of the Jewish Church and two or three branches of the Christian Church. The fundamental resemblances of men in fundamental attributes tends towards the unification of belief. The strifes between different religions have been the bitterest in the world, as you know too well. But those strifes are distinctly abated in acerceness, and out of these beneficent changes will come a diminution of Jewish isolation.

What a wonderful survival it has been through all these Christian centuries, and, when freedom came, what sudden blooming up of the race long suppressed! The development of the power of the Jewish race in this country entirely within my remembrance has been most striking. How can it be furthered and promoted? What can you do for the strengthening of your race in this free land? The first object to be pursued is education, the highest

possible education for Jewish youth. That is the way, about the only way, in which the assimilation of the different races goes on in our country—a marvelous phenomenon of the last fifty years. It is through education that the race can be lifted under freedom.

One detail of education I want to call your attention. There is a certain physical decline or reduction in vitality, vigor, and stature, apparent in any large group of Jews, perhaps as a result of long physical hardships to which the race has been exposed. You can take active measures, wherever you live, to redeem the race from that situation by careful attention to the physique of the race; by attention, also, to modes of life which develop the physique, for instance, the out-of-door habit. The race, it seems, is not sufficiently attentive to that mode of developing a hardy and vigorous population. Your race is sure to have the means of healthy and comfortable living in this country in the future. You have your choice, therefore, to make the great experiment in the physical development of the Jewish race in the next thirty years.

Another physical matter that I want to call to your attention is the tendency of the race to nervous affections. I have many friends among the physicians and surgeons of the great hospitals in Boston, and they agree that the Jewish people supply to the hospitals more nervous invalids than any other race. That is a natural result of the physical and mental history of the suffering and anxiety of the race. But it is a perfectly curable tendency if the danger be appreciated and guarded against.

I remember that in an address I made at a Jewish club in Boston one night I offered another prescription, namely, that as many as possible of the younger members of the club should enlist in the militia. The Jewish race has for centuries not been permitted to bear arms, and it has not been a martial race, though thousands of years ago the Jews were an intensely martial race. There is nothing in their mental make-up to prevent them from again becoming a martial race; it is the physical life which has turned them away from a martial life. Let me repeat this piece of advice. Wherever you settle to live, you should take an interest in that remnant of physical force which is essential to the preservation of peace and order in American cities. Take an interest in that remaining element of physical force which is necessary for the control of the insubordinate and lawless and criminal portion of society. It has become a protective, rather than an aggressive, force. By so doing you will win the respect of the other races with which you are going to live, and more particularly of the Teutonic and the Celtic races.

I must delay you no longer. It has been a real pleasure to me

to have an opportunity of addressing you. There is not one particle of anti-Semitic feeling in this University, such as you may find in most of the German universities today. Some of the most distinguished of our staff are Jewish, either by descent or by practice. I value them highly. Some of my best friends are of Jewish descent. I value infinitely the liberality of Harvard University. I pray that it may never be diminished or abated. And I am sure that the educated Jewish people can always be depended on to be friends of human freedom.

Professor Edward Orton, Jr., Dean of the College of Engineering, Ohio State University

Greetings to the Members of the Ohio State Menorah Society, September 11, 1913.—*Reprinted from the Ohio State Menorah Handbook.*

It gives me great pleasure to greet you at the beginning of another year's work. The most important thing that can happen to a young man, in college or out, is association with people of principle and character—people who are ruled by clean thoughts, and are actuated by honorable ambitions—people who have a pride in their race and their ancestry, and who desire to live up to the traditions of an honorable past. Such associations are the best guarantee for the future of any young person, and such associations the Menorah Society offers to its members. Every young man of Hebrew ancestry should ally himself with this organization for the selfish reason of the personal advantage he would derive, if no other.

But there is a higher and better reason why he should join—namely, the opportunity to render a useful service to society and to have a hand in making our fair land what it ought to be. With industry, agriculture, commerce and the accumulation of material wealth going ahead by leaps and bounds, there is a grave reason to question if we are not, as a nation, losing ground in our appreciation and enjoyment of the finer and higher things, and if our moral and ethical standards are not being blunted. Certainly there is urgent need that these things be diligently cultivated and fostered.

The Menorah Society can perform this very kind of service better than any other organization to an important and growing section of the people of America. In joining this Society and interesting himself in its work, a young man becomes a living force in

the great movement of social uplift and assumes the duties as well as the privilege of the educated citizen

I wish your organization a year of unexampled prosperity and effective work.

Acting President William L. Hooper of Tufts College

From an Address at a Meeting of the Tufts Menorah Society on October 21, 1914.

It gives me great pleasure to welcome to Tufts College this new branch of the Menorah Association. I understand that the Society has for its object not the promulgation of creed or dogma, but the promotion of scholarship and culture among its members. Such an object must commend it to every intelligent man and to every friend of this institution . . .

Surely no organization can have a nobler purpose than the Menorah Society. I therefore again welcome it to Tufts College, and express the hope that its influence may not be confined to our students of the Hebrew race, but that it may be an agent in promoting scholarship and culture throughout the whole institution.

Acting President Edward K. Graham of the University of North Carolina

Letter of November 4, 1913, to the Secretary of the University of North Carolina Menorah Society.

I have read carefully the matter sent me in connection with the formation of the Menorah Association. Its purposes seem to me admirable, and I take pleasure in endorsing the Movement.

Secretary Anson Phelps Stokes of Yale University

Abstract of Address at a Meeting of the Yale Menorah Society, November 5, 1913.

I bring you first of all the cordial greetings of President Hadley. He regrets extremely that he cannot be here tonight, but he wishes me to say that he sees absolutely no reason why there should not be a Menorah Society at Yale. There are many interesting reasons why Yale, particularly, should have a Jewish society. Some of you

may not know that one of our presidents, Ezra Stiles, was always interested in Jewish observances, and sometimes attended Jewish services. Our very motto, the Hebrew for "Lux et Veritas," shows the influence of Jewish culture on the university's founders. Many of America's best Hebraic scholars, like Moses Stuart and William R. Harper, were connected with Yale, and it is interesting to note that more than half the higher degrees granted some years ago when Professor Harper was at Yale were granted in Hebraics. Gentlemen, I wish your Society all success.

Professor Benjamin W. Bacon, Acting Pastor of Yale University

Abstract of Address at a Meeting of the Yale Menorah Society, November 5, 1913.

I think you have shown your broadmindedness in inviting a representative of the Christian Church to speak before you. I see nothing but good that can come from the study of the great history that is your heritage. An increased sense of responsibility, of *noblesse oblige,* must arise in you. I think I see in your Society a recognition of the real spirit of our country's motto, *e pluribus unum.* That does not mean a sinking of the differences between us all into absolute uniformity, but rather the harmony that can result from the recognition of these differences and developing your own individualities so that we shall have variety in unity. I am very glad to have the opportunity of being at your opening meeting.

President Jacob Gould Schurman of Cornell University

From Address at a Meeting of the Cornell Menorah Society, November 24, 1913.—*Reprinted from the Cornell Sun of November* 25, 1913.

I am glad to welcome the Menorah Society in Cornell, not alone because it makes us conscious of the great contribution of Judaism to civilization but because it is particularly fitting in this University. We would be false to our ideals if we allowed ourselves to become victims of particularism.

That is the comprehensive note of the University. We are glad with this comprehensive spirit to have this Society to remind us what Judaism has contributed to the world and to teach the younger generation the great ideals which have played such a great and wonderful part in the history of the world.

The University stands for morality. This is the contribution which this people has made and the great thing for which the world is striving. Our science, our history, our art, our literature and our mathematics are the contributions of the Greeks and are all right, but we must have morality or we are barbarians.

There is another thing which we must have in our civilization and that is law and order. The people who developed this on a large scale were the Romans. It spread from them to all parts of the world and is still used. This was the Roman contribution to modern civilization. No one who has been a student of history will say that sufficient attention has not been given to what the Greeks and Romans stood for.

This other element cannot be dissociated from civilization, however. As Greece stands for art and Rome stands for law and order, so Jerusalem stands for morality, and so it occupies an exalted position in history. This is the distinguishing note which runs throughout every verse and chapter of the Bible.

The Menorah Society comes to the University with a challenge and defies us to ignore at our peril that which Judaism has contributed to civilization and which we have derived from it. We have derived our religion from this, and that spirit of Puritanism which was so closely connected with the settlement of the new world.

Provost Edgar F. Smith of the University of Pennsylvania

Address at a Meeting of the Pennsylvania Menorah Society, December 3, 1913.—*Reprinted from the Philadelphia Jewish Exponent of December* 5, 1913.

The purpose of the Menorah Society as set forth by the President of the Intercollegiate Menorah Association appealed to me strongly. I am in entire accord with everything that he said. I am delighted to know that one of the first objects of your society is study. You are in a great University today, the students of which number over 6,000, but some of us who have been in the University a long time are frankly a bit at sea as to whether there is really much study going on, and I am glad to know that when I come to a meeting of the Menorah Society I am coming to those who believe in hard study. I believe in that. From a little lad up I have been a student and I tried to master the languages and mathematics and physics and chemistry and things of that sort. I wanted to know something about the history of my own country and then of other

countries and people, and really it is refreshing to come into a group of men who hold up their hands and say we have bound ourselves together for the purpose of earnest, searching study along any or many lines.

It makes me very happy to meet young men who have agreed that they will do what some of the older men think they ought to do. What a happy time you can have here at your meetings if you follow the lines indicated by your national president. What a pleasure it must be to study the history of a great people and its literature, its laws and so on! A year ago I happened to go to the farm where they are training young fellows for agricultural pursuits, and I said to those boys, "I hope that you young fellows will never forget that you are Jews and that you are proud of the fact and that you will tell the world that you are."

You have a great deal of which you may be proud. One of the things those of us who are at work in the University have learned is this, that too many of the Jewish boys who come here, like too many of the boys of other denominations, forget, forget their religion and go floating about the world anchorless, and it is a sad thing. And I hope you will be careful. Watch, do not cut loose from your moorings.

Dr. Arthur Holmes, Dean of the General Faculty of the Pennsylvania State College

Address at a Meeting of the Pennsylvania State Menorah Society, December 5, 1913.

It gives me the greatest pleasure to see meeting together on the same evening a society so distinctive as the Menorah and one so extensive as the Cosmopolitan Club. The meeting typifies what I believe to be the special message of the Menorah to this college and to other colleges of the country. For, as I understand it, the Menorah is at once very intensive and very extensive in its aims and purposes. Primarily, it aims to affect the Jewish students; to bring them into closer fellowship and to impress upon them the past glories and present realities of their peculiar ideals. But in addition to this it likewise aims to influence all other classes of students and to impart to them a knowledge not only of the past ideals of the Hebrew race, but also the message which this same race has for the twentieth century American.

Both of these aims, I believe, should be accomplished. It may seem a peculiar statement to make, but I believe that a meeting

ground like the Menorah is needed here in order that the Jewish students may become better acquainted with each other. They are so likely to associate only with those groups of their own people formed accidentally either by social conditions or location. A Jewish student associates with those whom he knew before he came to college, or with those living nearest to him in his dormitory or boarding house, or those whom he casually meets in classroom or laboratory. He therefore soon finds himself acquainted with one small group and possibly a total stranger to many other students in the college. Possibly sectarian lines in religion tend also to accentuate this. Possibly there are other reasons. Whatever the reasons are, the fact still remains; and I believe that the Menorah comes to our college first with a call for closer affiliation and more general mingling and consequently better acquaintanceship amongst the Jewish students themselves. This I heartily welcome and trust that by the end of this year every Jewish student in this institution will be acquainted and on the most friendly terms with every other Jewish student.

Beyond this there is the more extensive objective before the Menorah, namely, spreading the ideals of the Jewish people amongst the non-Jewish students. For such an extension there is a well prepared soil. It must be remembered that long ago the Jewish race passed on, as the largest heritage of the world, its history, its laws, its poetry, and its prophecy. These became, with peculiar power, the ideals and guiding principles of a large part of the Aryan race. For this the Gentiles ought to be profoundly grateful. That heritage they ought to use to the best advantage. In interpreting and applying it, they have always lacked the view-point of the men who originated and passed on these beautiful teachings. No greater gift could the Jew make today to the Gentile world than his own interpretation of his own writings. The temper of modern America, and especially the liberal mindedness of college students, make this happily possible. Such a contribution, of course, must be made not in any proselyting spirit but in the broadest and most generous determination to make everything good which the Jew possesses the common possession of all the world. This, I believe, the Menorah will do in this college. Its members will typify the spirit of the founder of their race unto whom Jehovah said "Be thou a blessing," and "In thee shall all the families of the earth be blessed."

Very cordially therefore do we welcome the Menorah in the Pennsylvania State College in the belief that its broad platform and benign purpose will tend to the good of the college and the growth of sympathy based on better understanding between men.

President Harry B. Hutchins of the University of Michigan

*Address at a Meeting of the Michigan Menorah Society, December 7, 1913.**

I assure you that it is a pleasure for me to be with you tonight, for several reasons. In the first place, I am glad to be with you because you are students of the University, and because it is always a pleasure to me to meet with these various student organizations. In that way, perhaps, better than any other way, the President of a University comes into close touch with the life and spirit of the institution.

It is also a pleasure for me to be with you because of what I am learning here tonight. I have listened with profound interest to the address of your Chairman, and to the excellent explanatory speech of the guest of the evening. I can see very well, my young friends, that this is an organization of which you should be proud. It is an organization out of which much that is good will surely come. It cannot be otherwise. Its ideals are so high, so broad, so all-embracing, that if they are followed up and a prosperous life is the life of the society, nothing but good can come from it. I can see that it is an organization that must be uplifting to the membership; I am sure that you can get a great deal out of it. You ought to become familiar with the noble literature of the race from which most of the members of this organization come. It enters into a very large part of our civilization. I noted how your speaker this evening called attention to the fact that our civilization has come through three sources: the Grecian, the Roman, and the Jewish. If I were a Jew, I should be proud on all occasions to acknowledge it; I should be proud of my history, and of my literature.

The Menorah organization, I am very sure from the explanation which I have had this evening, and from explanations which have been given to me by various members of your organization with whom I have conferred, should have a good influence upon the University life. It will tend to broaden that life. As I have often said before, possibly on occasions when some of you may have been present, there is a great deal in University life besides the study of the books which are assigned to you to study through the work of the curriculum, a great deal to University life which counts for much. Many of us who have been out of school for some years have forgotten pretty nearly everything that we learned at college.

* For the program of the meeting, see *infra*, page 115.

but we got a mental grasp that helps us to solve the problems of life as they come up, and that mental grasp comes to some extent from the study of books, but also, very largely, from the meeting of men and from the broadening influence of University life. There is a great deal in this, and from the fact that we meet so many different influences in a great university, it is but right and proper that we should get the most out of university life that we can.

We are apt to be narrow. I was brought up in northern New England. I was brought up a strict Puritan. I knew very little about any other religion or religious thought except the religion under which I was raised. I thank the Lord that I got out of that, and that my life since has enabled me to look at things from a broader point of view. Now, I think that the influence of this society upon the students of the University must be good; it cannot be otherwise than good. It cannot be otherwise than broadening. As I was saying, we are apt to be narrow. It is well illustrated by what the child of a neighbor of mine once said upon coming home from Sunday-school. She said to her mother, "Mamma, my teacher said that Jesus Christ was a Jew. Is that so?" The mother replied, "Yes, darling, Christ was a Jew." "Well, how can that be, when God his father is a Presbyterian?" We are apt to look at things from a narrow point of view, and I say that organizations of this kind in university life must tend to broaden the point of view.

I was delighted to hear our guest say that the doors of this Society are open to all, and I am very clearly of the opinion that students other than those of Jewish birth can profit by becoming associated with the Society.

I did not intend to make an address. I simply had it in mind to testify before you to the attitude that the Administration has in regard to your organization, and to wish you abundant success.

President Edmund J. James of the University of Illinois

Address at a Meeting of the Illinois Menorah Society, December 10, 1913.

I have followed with great interest the organization and development of this Menorah Association, which, as I understand it, has for its fundamental purpose the study and advancement of Jewish culture and ideals.

At the University of Illinois I have had a great ambition to do a

specific thing which no other university has as yet undertaken on anything like the comprehensive scale which we have in mind; namely, to develop here a center of study and research into the history, civilization, and archaeology of the various racial and national elements which have entered, enter, and will enter into the make-up of the American body politic and body social.

Fundamental to the realization of this hope is, of course, the building up of an adequate library and museum relating to the life and civilization of these different peoples. The appropriation of the B'nai B'rith to the University for the purchase of books on Jewish civilization and history is in the direct line of this project.

I have felt that as a nation we owe it to ourselves and to the various elements which enter into this cosmopolitan product to understand, as far as may be, the forces which have made these particular elements what they are; and to consider carefully in all its various aspects the results of such forces as shown in the actual production of the German, the Russian, the Greek, the Italian, etc.

The Hebrew has played such a remarkable part in the history of Europe, and therefore world civilization, that it has seemed to me every man who had a drop of Hebrew blood in his veins might well be proud of it; and feeling this justifiable pride he ought also to recognize the obligation resting upon him to help secure the proper attention to and appreciation of the importance of the Hebrew and his contribution to civilization on the part of all other elements in our population.

If this Menorah Society, in combination with similar organizations elsewhere, and with the B'nai B'rith Society, etc., could build up here in the University of Illinois, as an integral part of our University library, a great collection of books relating to the origin, development, and civilization of the Hebrew, and accumulate a collection of other objects artistic and archaeological which would illustrate and make intelligible this history, you would do the most important thing in the direction of securing that proper appreciation of the work of your race that could possibly be done.

I should like to see here in the University of Illinois a collection of literature so complete that any man who is writing upon the history of the Hebrew race in any of its numerous activities would find it necessary to come here and stay a longer or shorter time. In other words, such a collection as would have to be reckoned with by every student and investigator in the great field of Hebrew history in the largest sense of that term.

If we had such a collection placed together in such a way that the average student going into the library could hardly help noticing

it, we should have that silent, though ofttimes on that account, most influential force acting in season and out of season all the while to educate the common man on this extremely important subject.

We have here in the University of Illinois more than four thousand young men and women on this campus. The number will go to five or six or seven thousand and possibly more. No one can set a limit to the number of students which will be found in these academic aggregations in the years to come. Think what it would mean for a better understanding among ourselves, for an increased sympathy, a growing fellow feeling among all the elements in our population, if through the rolling years the attention of these thousands of students could be insensibly attracted and their ideas and convictions shaped by this unconscious addition which such a collection would produce.

It would be full of happy omen not only for the American Hebrew, but for other Americans as well, because our civilization will advance with greater or less speed in proportion as we secure a greater or less degree of harmony and coöperation among all elements in our population.

I wish the Illinois Menorah Society the very greatest prosperity, and I trust you may see your ambition realized of finding here in the University of Illinois library one of the great centers of Hebrew study and investigation to be found in our modern world.

Chancellor S. B. McCormick of the University of Pittsburgh

Statement, January 10, 1914.

I was greatly pleased to learn that a branch of the Intercollegiate Menorah Association was to be formed in the University of Pittsburgh, and I counted it a privilege to be present at the initial meeting of the Society on the evening of December 1st. I greatly enjoyed meeting the young men who were present at this gathering, and listening to the address of the president, Henry Hurwitz, who explained the purposes and the ideals of the Menorah Association.

These purposes and ideals, as set forth by President Hurwitz, made clear that the existence of the Menorah Society in the University of Pittsburgh is not only justified, but that it will accomplish a most desirable and valuable service. I greet the new organization most cordially, and in every way possible shall be glad to coöperate with it. The high ideals of culture, scholarship, and character for

which the Society stands will, in so far as they become a part of the life of the students, elevate very sensibly the standards of the students of the University. I sincerely trust that the membership may grow and that it may include in its membership students of every nationality and religious faith.

Professor John H. Raven of Rutgers College

Abstract of Address at a Meeting of the Rutgers Menorah Society, January 12, 1914.

The purpose of the Menorah Society should excite our liveliest interest. There are three strands in our modern civilization: the Greek, the Roman, and the Jewish; out of these three ancient peoples only the Jews remain with us. They are, as their prophet Micah foretold, "in the midst of many people as a dew from the Lord," bringing blessings wherever they go.

It is specially appropriate that a branch of the Menorah Association should be established at Rutgers College, since this college was founded by the descendants of the Dutch settlers of New Netherlands. After Spain sounded her own death-knell in 1492 by driving out the Jews, it was only the Netherlands who gave them welcome. Many of them became shareholders in the Dutch West India Company and by this influence a small company of them were admitted to New Amsterdam in 1654. The Dutch colonists in America were the only ones except the Baptists of Rhode Island who received them. Hence we welcome the Menorah to old Rutgers.

Professor J. H. Logan, of Rutgers College

Abstract of Remarks at a Meeting of the Rutgers Menorah Society, January 12, 1914. Furnished by Professor Logan.

He expressed himself as being in hearty sympathy with the speaker (Chancellor Henry Hurwitz, of the Intercollegiate Menorah Association) as to the purposes of the Society. He called attention to the fact that not infrequently Jewish students appear to be unwilling to frankly recognize and make the most of their position as Jews. He expressed his deep interest in the history of the Jewish people, an interest that goes back in time to the great Old Testament prophets whom he had studied and delighted in from his youth. As a student of history, he had always taken a sympathetic

interest in the honorable and often distinguished part the Jews had played in the progress of the world, and he was of opinion that this part was frequently far more important than is generally recognized, as, for example, the influence of the Jews upon the development of the British constitution. He expressed the desire to take part in the studies of the Society here at Rutgers and said he was most desirous to be of asistance.

President Edmund C. Sanford of Clark College

From Letter of January 13, 1914, to the Chancellor of the Intercollegiate Menorah Association.

I am sorry to say that the remarks which I made at the first Menorah meeting at Clark were made entirely without notes and could be only very imperfectly recalled now. I am glad, however, to express my hearty sympathy with the aims and ideals of the Association and my hope that the Clark branch will flourish and be an effective influence in the life and work of the College.

President W. O. Thompson of Ohio State University

Abstract of Introductory Remarks in Presenting the Chancellor of the Intercollegiate Menorah Association to the University Convocation, in Chapel, Wednesday Morning, January 14, 1914.

It may be proper for me to say that any organization of students for purposes not treasonable or against the welfare of the State have been cordially encouraged. These Societies are political, social, educational, literary, religious, and indeed of a great variety of types. The Menorah Society of this Institution is one of the student organizations which I have encouraged on the same basis as all other student groups. The policy of the University is to grant these student groups the free use of rooms, subject only to the limitation of the schedule of prior engagements. I am very much pleased to have present this morning a representative of the Intercollegiate Menorah Association, and to present him to this congregation in order that he may discuss before us the aims and purposes of the Menorah Society.

Dean Edward H. Griffin of The Johns Hopkins University

From Letter of January 17, 1914, to the Chancellor of the Intercollegiate Menorah Association.

The Administrative Committee of the John Hopkins University, to whom I read your letter of January thirteenth, authorized me to say that we shall be glad to do anything in our power to promote the success and welfare of the Menorah Association, which, as I understand, has already been organized at this University.

President Charles F. Thwing of Western Reserve University

From Letter of January 21, 1914, to the Chancellor of the Intercollegiate Menorah Association.

Let me thank you for the pleasure you gave me in calling yesterday. As I said to you at the time, I am greatly interested in the endeavor of the Menorah Society. For the purpose of studying the history of any one, or of all, races is a most profitable endeavor for college men.

President George E. Vincent of the University of Minnesota

Statement, Feburary 5, 1914.

It is the very essence of the true University spirit to recognize and foster a wide range of interests and to promote an intelligent and sympathetic appreciation of the various types of culture which have made their contributions to civilization. Open mindedness, tolerance, broad views of historical development and of contemporary social life should characterize the modern University.

Minnesota, therefore, heartily welcomes the Menorah Society, which aims not at a narrow racial and religious aloofness, but seeks to keep alive the noble idealism of a people who have played an important part in world history, and made enduring contributions to literature, ethics and religion.

By special studies, social gatherings, philanthropic service—members of the Menorah Society are kindling loyalty and enthusiasm for their own cherished traditions and ideals, and are at the same time enriching the life of the University community, which wishes them all success.

Professor Stephen P. Duggan of the College of the City of New York

Address at the Second Menorah Convention, at Havemeyer Hall, Columbia University, Monday Evening, December 29, 1913.

After listening to that eloquent discourse of Mr. Hurwitz,* I feel very much like a certain parrot that belonged to a rector, and knew, so its owner claimed, all the responses in the church service. A woman who attended the rector's church also had a parrot, but this was a very wicked parrot and devoted most of its time during the day to saying "I wish the old woman was dead." One day as the rector of the church brought in his parrot, the wicked parrot started out with "I wish the old woman was dead," to which the rector's parrot replied, "We beseech Thee to hear us, O Lord!" I say in all reverence to what Mr. Hurwitz said, "We beseech Thee to hear us, O Lord!"

I did not know just what I was going to say when I came here, but I received my suggestion from Mr. Hurwitz, and in the few minutes that I am going to speak to you my remarks will be practically along the lines which he outlined.

When I was in Europe, particularly in Germany, I was very much annoyed at the constant accusation of materialism that was brought against us Americans. Of course, one has to admit there is some truth in it; nevertheless, when I considered that all the institutions that I visited there—whether they were universities or gymnasia—were all state controlled, not in our American democratic sense but in a very different sense, I could not help thinking of this institution at Columbia where I studied for several years, of its magnificent equipment, of its great endowment, of its large annual expense, all granted by private philanthropy, and through the ideals of the American people who wish these institutions to be supported.

A great many centuries ago a great Jew, Solomon, said, "Where there is no vision the people perish." I am not at all afraid of the future of the Republic, because I find too many men such as we heard this evening, going about the land preaching. When I consider how, during the past decade, there has been such a remarkable awakening of the social conscience of our people, and a determination on the part of all our people to suppress the evil that has sprung up, it seems to me that the attention and the intellectuality and the energy of our best minds should be devoted to finding out

*The speech of Mr. Henry Hurwitz referred to is embodied in "The Menorah Movement: A Statement," *supra*, page 1.

the causes of evils and removing them. There is nothing to fear, under those conditions, and I take great pride, as a college teacher, in saying that much of that moral awakening, that spiritual awakening, has been accomplished and has been initiated in the colleges and universities of our country.

Now, all the moral awakening and spiritual investigation that we find today in this country, and particularly in our colleges, has come not only from the teachers' staff but very largely from the students' benches; and I think those organizations in our colleges that are devoted primarily to spiritual and moral causes have done as much for this great awakening as anybody.

In the college which I represent—the College of the City of New York—one of the strongest organizations, one of the most vital, where there are discussions and the freest expression of opinion, is the Menorah Society.

I am very glad to have this privilege of representing that organization tonight, and welcoming the representatives of other Menorah Societies from other sections of the country.

Now what is the use of a Menorah Society? Well, it has to do with the knowledge of things Jewish. I think the ignorance of things Jewish among the Jewish students of our colleges is almost equal to the ignorance of things Christian among the Christian students. You have heard Mr. Hurwitz speak of the fact that in all great institutions there is a Cercle Français to study French culture, and other organizations to study the various other cultures. If the German inheritance, which is about one thousand years old, or the French inheritance, which is about the same, is worthy of having a great organization for its intensive study, ought not a culture that is five times as old require a sufficient amount of attention for an intensive study of it; not for culture's sake but for the lessons, for the inspiration that it can carry over to us today?

I am utterly astonished, I am shocked at the ignorance of young Jews concerning things Jewish. You can hardly go into any field of intellectual activity today and not find that in that field, either in times past or in times present, some of the greatest leaders are Jews. If you take modern philosophy, which began with Spinoza—or end with the philosophy of today which is led by Bergson—you have a Jew. If you are a conservative, you must go back to David Ricardo, and if you are radical you go back to Karl Marx; and so in almost every field of human activity you will find a Jew leading. Economics and philosophy are prescribed studies for all students, but Jewish culture has few adherents. I wonder how many Jews there are here who know that the first compulsory ele-

mentary school system in history was established by Joshua ben Gamla in 64 A. D. I wonder how many Jews know the remarkable work that was being carried on by Jewish teachers, philosophers, and doctors during the long period of the Middle Ages. How many know that the greatest medical universities throughout the long mediaeval period, in southern France, were almost wholly manned by Jewish doctors, when Christian Europe was semi-barbarous? For the greatest teachers in every one of the universities were Jewish.

Mr. Hurwitz spoke of the fact that the Jews owe something to American democracy. Has it ever occurred to you that American democracy owes something to the Jews? Not to the members of the Menorah, but to the Jews of the ancient day? The ideals of a republic or the ideals of any people are found in literature. In this great republic of ours, the literature of New England, of Longfellow, Hawthorne, Emerson, Lowell, etc., is the greatest. New England consisted of people who called themselves the people of the book; they meant the Bible. Now, curiously enough, those New Englanders were far more representatives of the Old Testament than they were representatives of the New Testament. The New England Puritans were much more Hebraic in their teachings than Christian. They might not like me to say that; but that is a fact. Those New Englanders believed in the ideal of theocracy which they attempted to found in New England, and which they modelled after the Jewish theocracy. They found in the Old Testament those ideals, which they carried westward throughout our country, and they are more the ideals of our people than that contributed by the Dutch or Cavalier, or any other element in our history. So I say American democracy owes a great contribution to the Jews. If the American people today can return it by doing what Mr. Hurwitz said—by giving what a true democracy demands, a free opportunity for individual self-realization, it is only doing what it ought to do.

I am so glad that Mr. Hurwitz said the Menorah Movement is essentially a democratic movement, because sometimes, in political orations, when talking about liberty and equality, we are likely to forget what the true ideal of American democracy is. It is exactly what Mr. Hurwitz said. This democracy is pledged—as far as education particularly can give it and provide for it, and as far as government can make social conditions do it—to this purpose: to give every individual the opportunity to develop to the very utmost that which is best in him; not for the individual's sake but for the country's sake. Consider what a tremendous contribution there would be to the social welfare as well as to individual happiness

if the native endowments, the native capacity of every individual, had free opportunity to develop. Consider what a remarkable advancement there would be in social welfare under those conditions. That can be done only by studying every great heritage that has come down from the past; by getting a group of people to develop that heritage, to dig into it, and find out what ideals it has for us today, and for our welfare. If cosmopolitanism means living, and acting, and doing everything alike, I hope we never become cosmopolites.

Who can tell that in an organization like this there may not be inspired some young man to make an intensive study of the great part of the inheritance that is yours, and is mine, which will enable him to give us a message that will inspire us to better things, and nobler things than we ever had before? Who can understand and appreciate literature, American literature, such writers as Longfellow and Tennyson, without knowing the Bible, the greatest book of Jewish literature that is handed out?

I think the suggestion of Mr. Hurwitz is a splendid one, of having Chairs for Jewish literature, and the Jewish language for that matter, in our colleges. Western civilization is the result of three great strains mixing—the Jewish, the Greek, and the Roman. We have our great system of law and our ideals of administration which came from Rome and we have our art and philosophy from the Greeks; but we have the finest element in man's make-up, and the nation's make-up—its spiritual and moral teachings, its spiritual and moral ideals—from the Jews. Out of the heart are the issues of life. Shall we neglect this contribution, I say—the contribution that means most for today?

I approve heartily of Mr. Hurwitz's suggestion, and I hope that what he has asked for will appeal to some millionaire, who will be inspired and stimulated to give money to a purpose, of which there is none better; namely, to the fund for Chairs, for the study of this great literature, and this great heritage.

I do believe in that unity and uniformity which enables us all to meet on a common platform. I often go to the Temple Emanu-El, and I find myself in almost the same atmosphere there that I find when I am in my own church, strange to say.

I am very grateful for this opportunity to speak here tonight; I can appreciate the need for the spreading of this gospel about which we have been talking this evening.

III

THE ATTITUDE OF THE COMMUNITY

Report of Speeches at the Dinner, Second Menorah Convention, New York

Almost from its beginning the Menorah Movement has received the approval and encouragement of the community, both Jewish and non-Jewish. Much that is fundamental in the present conception of the Menorah Idea has come from its interpretation by men of public spirit in the community, who have joined with the students on various occasions in taking stock of the significance and possibilities of the Menorah Movement. Perhaps the most comprehensive expression of this public attitude was given at the Dinner of the Second Convention of the Intercollegiate Menorah Association at Columbia University, in the City of New York, December 29, 30, and 31, 1913.

The Convention Dinner was held in the Belvedere Room of Hotel Astor, New York, on Tuesday evening, December 30, at eight o'clock. Professor I. Leo Sharfman of the University of Michigan, the newly elected President of the Intercollegiate Menorah Association, was Toastmaster. Toasts were assigned as follows: Mr. Henry Hurwitz, the newly elected Chancellor of the Association, on "The Intercollegiate Menorah Association;" Dr. J. L. Magnes, Chairman of the Executive Committee of the New York Kehillah, on "The Jewish Community;" Dr. Cyrus Adler, President of the Dropsie College for Hebrew and Cognate Learning, on "Jewish Learning;" Mr. Leon J. Rosenthal, President of the Cornell Menorah Society and one of the newly elected vice-presidents of the Association, Mr. N. C. Seidenberg, Representative for the Illinois Menorah Society, Mr. J. K. Miller, Representative for the Pennsylvania State Menorah Society and the newly elected Treasurer of the Association, and Mr. Isadore Levin, President of the Harvard Menorah Society, on "The Constituent Menorah Societies;" Mr. Jacob H. Schiff on "Judaism in America;" Dr. H. G. Enelow, Rabbi of Temple Emanu-El in New York City, on "Loyalty;" Dr. Richard Gottheil, Professor of Semitic Languages and Rabbinical Literature in Columbia University, on "Rabbinical Literature;" Mr. Isidor Blum, ex-President of the

Columbia Menorah Society; Mr. Aaron Horvitz, ex-President of the Harvard Menorah Society and delegate for the Menorah Society of the University of Pittsburgh, Mr. Max Lowenthal, former officer of the Menorah Society of the University of Minnesota and of the Harvard Menorah Society, Mr. Israel N. Thurman, a founder of the Harvard Menorah Society, and Dr. H. M. Kallen, of the Faculty of Philosophy in the University of Wisconsin, on "Menorah Graduates;" and Dr. Israel Friedlaender, Sabato Morais Professor of Bibical Literature and Exegesis in the Jewish Theological Seminary of America, on "Jewish Culture."

A report of the speeches follows:

Professor I. Leo Sharfman

Last evening was held the formal, public meeting of this Convention. On that occasion we tried to launch anew, for a representative body of students assembled from some twenty of our higher institutions of learning, and for the community at large, the spirit and works of the Hebraic renaissance which has arisen in our midst of recent years, and which is manifesting itself particularly in the organized efforts for the study and advancement of Jewish culture and ideals now being made in our American colleges and universities. At that meeting we set forth the nature and purposes of the Menorah Movement; we indicated in a general way what has thus far been achieved; we foreshadowed what we plan to undertake and hope to accomplish in the months, perhaps in the years—for we are buoyant in hope and strong in vision—that lie before us. Tonight our meeting is of a more intimate character. We are all friends, come together, in festive mood, to exchange impressions and relate experiences, to state our problems and dissolve our doubts, in the heart-to-heart fashion of the banquet hall instead of in the austere and formal vein of the public platform. At the very outset, then, it is the duty as well as the privilege of every one of us to feel free to talk both frankly and informally.

At yesterday's public meeting our distinguished speakers expounded, in a spirit more lofty and in words more eloquent than any to which I can aspire, the fundamental motives, the basic ideas of the Menorah Movement. Menorah Societies, it was re-emphasized anew, are organized primarily for study. They aim to inform their members along the lines of Jewish history and literature and religion; they strive to stimulate serious thought in the many problems pressing for solution which may properly be characterized

as Jewish. The Menorah Movement is first and foremost a cultural movement: the entire field of Jewish knowledge is its sphere; the deepest and truest understanding of the Jewish spirit and of the Jewish contribution to the march of civilization is its goal. Further, this Menorah Movement has a lofty moral purpose. It emphasizes the need of selecting from our Jewish heritage the elements best suited to mould the life of today in the direction of a high idealism; it emphasizes the need of incorporating these elements in the public and private conscience of our community life. What a powerful moral force is latent in this aspect of the Menorah Movement. The recognition that the Jewish past possesses this vital force is a challenge to every Jew to make himself worthy of his heritage. If the younger generation of Jews will look upon the glories of the Jewish past and the ideals which actuated the builders of that past as a personal call to duty, the future of the Jews in this country need cause no anxiety. And the Menorah Idea also involves a worthy patriotic purpose. It aims to produce better Americans and to enrich the content of Americanism, as well as to safeguard the future of the Jews and to contribute to the perpetuation of Judaism. The true spirit of American democracy will have been realized only when each element in the American community contributes to the common life that which is best in its history, its literature, its aspirations. Menorah men strive to make this ideal a reality. They are engaged in a great patriotic service in laboring to advance Jewish culture and Jewish ideals. The Menorah Movement, then, is a cultural movement of great moral import to the Jews and to Judaism and of vital necessity to the attainment of the destiny of the American people.

But in addition to these basic considerations, much good of substantial practical importance has come and will come from the Menorah Movement. For example, there has arisen a sort of by-product of such fundamental value that scarcely any of these main purposes of the Menorah Idea could be realized without it. I am referring to the influence which the Menorah Movement has had upon the individuals who compose it as individuals; I am referring to the development of dignity and self-respect—indeed, of sound character— that has become noticeable among our Jewish college men of recnt years. There was a time at Harvard—and unfortunately the situation still remains unchanged at many of our American colleges and universities—when the Jewish young men, or a large proportion of them, were openly ashamed of their Jewishness. Every possible contact with Jewish things was studiously avoided. To be recognized as a Jew was to be made to blush. To be drawn

into anything which might lead to one's recognition as a Jew was to be imposed upon. In the early years of the Harvard Menorah Society I was myself rebuked most earnestly for daring to acquaint Jewish young men of the existence within the university walls of an organized interest in things Jewish, for daring to invite these Jewish young men to public academic discussions of Jewish themes. Only recently we learned that some of the Jewish students at the University of North Carolina were registered as Lutherans and even as Catholics because they did not possess the necessary moral strength to register as Jews. Such a sad state of affairs is now well-nigh impossible at the colleges and universities possessing a Menorah Society of representative character. This change of attitude on the part of our Jewish college men is by no means an unimportant achievement of the Menorah Movement. Our Jewish students do not today any more than formerly strut about their respective colleges and universities with chips on their shoulders; they are not aggressive. But they are honestly and sincerely Jewish; they have come to recognize that the least they may do is to declare themselves Jewish, when the occasion offers, without feeling a deep sense of shame. This change of attitude is both a cause and a result of Menorah activity. It flows from a fuller and truer understanding of the Jewish past, and is at the same time a fundamental need and an important factor in the carrying out of the Menorah purpose.

Now there is one person amongst us who has contributed most towards bringing about this spirit of manliness, this feeling of self-respect, this readiness to own, instead of disowning, our heritage, this desire to cherish, instead of neglecting, our past: one who has labored indefatigably, with remarkable efficiency, with deep vision, with great enthusiasm. It is highly fitting that this "feast of reason and flow of soul" should start with our former President, our present Chancellor, Mr. Henry Hurwitz.

Mr. Henry Hurwitz

I think it is one of the most gratifying evidences of the strength and durability of the Menorah Movement that men retain their devotion to the Menorah even after their undergraduate years of enthusiasm. Our Toastmaster, whom we have this afternoon elected President of the Association for the coming year, is now a professor at the University of Michigan—though I cannot help recalling tonight, with great pleasure, that only several years ago he was my room-mate at college, and it was in our room that the Harvard

Menorah Society was—shall I say born? We may feel perfectly confident that our new President will serve the Intercollegiate Menorah Association, as he has served the Harvard Menorah Society, with the highest efficiency and devotion. His election is further significant of the extraordinary coöperation that has arisen between faculty and students in this Menorah work. Indeed, it may be said that the Menorah has fostered, and is being fostered by, a new type of Jewish professor in American colleges and universities, a type new with but rare honorable exceptions: I mean men who do not seek to hide or ignore or minimize their Jewishness, but, on the contrary, are frankly attached to Jewish interests, and are influencing more and more Jewish students in our direction.

It is not merely, however, the coöperation of faculty members that gives us the more courage to pursue our Movement. Men of affairs, of influence in the community—some of these gentlemen we have the pleasure of seeing here this evening—have shown their confidence in us, in our ideas. And they have shown that confidence not merely by word, but in a material way. We, on our part, have only to continue to show our earnestness and the feasibility of our plans; if we do that, I venture to have faith that the necessary means will be forthcoming for our work in the future as they have been forthcoming for our work this year.

We have chosen, I think, a happy time to hold our Convention and this Dinner. We are still within the period of Hanukka, when we celebrate a notable revival of Jewish life and ideals over two thousand years ago. It must stir the blood of every man of us to feel that after that long stretch of time the Menorah is still held aloft, giving light to our minds and warmth to our hearts; held aloft by young men in a far continent, undreamt of by our Maccabaean sires. And not merely in this far continent, but in their own little country might the Maccabees behold today another Jewish revival, a revival that expresses itself even in a Jewish art. And what a real historic romance it is that, at this celebration of the Menorah in a distant land, so many centuries after Mattathias, there should be present the head of the Bezalel School of Jewish Arts and Crafts in the capital of the Maccabees. We are indeed honored tonight by the presence of Professor Boris Schatz.

As Jews, we are all bound, I believe, to have the most sympathetic interest in the fortunes of our fellow-Jews over there in the land of our sires. But, as American citizens, we are bound at the same time to have the most patriotic interest in the fortunes of our country here. And how are we Jews to promote the fortunes of our country here? Surely, since we are Jews, in this way: by re-

maining loyal to the Jewish spirit, and by endeavoring to express our Jewish spirit in terms of modern life and civic achievement. Ours is the patriotic, ours the peculiar, duty to lay the Jewish inheritance at the service of this country.

But how are we to do this unless we know what is the Jewish spirit, what is our Jewish inheritance? Well, the Menorah Movement —as you have been told I am afraid almost too much, and yet it cannot be emphasized too much—is a movement first of all for study; as our name signifies, for enlightenment. We want to learn what it really means to be a Jew; what our inheritance is, and what, consequently, are our obligations.

Now, for that purpose, we have got to go to the sources of Judaism, and these sources are to be found chiefly in the literary treasures of the Jewish people. Our first and foremost literary treasure is, of course, the Bible. We ought all of us, I am dead sure, to know the Bible in its original. Unfortunately, many of us do not know Hebrew, and, until we do, it is important that we should at least be able to come in touch with it in a translation as nearly faithful as possible to the Hebrew spirit of the original. It is therefore fitting to recall here that the Jewish Publication Society of America is at present engaged upon a Jewish translation of the Hebrew Scriptures into English. The great importance of this work needs scarcely to be dwelt upon at this time. For myself, I hope that the Publication Society will see fit to publish their translation in the most attractive form. I should like to see them bind some of the books of the Bible separately, in handy pocket volumes; so that one might take along Isaiah, or the Psalms, or even the Song, as the companion of a summer's day in the woods or by the shore. Would it not be agreeable, too, if we might have the Hebrew on one page and the English on the opposite, "to refresh the recollection," as lawyers say? How appropriate that would be: the English on the left-hand side and the Hebrew on the right—each, you see, occupying the place of honor by its own laws.

But, gentlemen, though the Bible is our chief literary treasure, let us not make the common mistake of supposing that it is our only one. During all the centuries after the Bible canon, the Jews have amassed a tremendous treasury of noteworthy literature, both sacred and secular. Yet, save to the specialist, this golden treasury is all but unknown to Jew and Gentile alike. What a great, but unnecessary, loss that is! Would it not be a noble thing if our Menorah Association might promote a greater knowledge and appreciation of this literature among the cultivated men and women in this country?

I am the more inspired to wish this by the spectacle of the Loeb Classics. I had occasion to dwell upon this subject at our meeting last night, but I canot refrain from coming back to it here again tonight. We have, then, the Loeb Classics of the Greek and Latin Literatures, and I, for one, feel a personal gratitude to all those who are responsible for the series. I am glad for my Greek and Latin. But I cannot help feeling jealous for my Hebrew. Even before this admirable series, the classics have been available in text, and most of them in some translation. But this can scarcely be said as yet of the post-Biblical Hebrew literature. It is piquant to observe that the man who suggested the Loeb series and the man who is bringing them out are both Jews. Now, are there not also Jews of sufficiently liberal interests, of sufficient pride of race, to do the same service for the classics of their own people—to bring out, if we may dare suggest a name, the Menorah Classics? That would be a service not merely to the Jewish people, by making available their treasury of resources for themselves; it would be increasing the general store of religious and literary wealth, for the profit of students and laymen alike, Jews and non-Jews. That would be a patriotic service of the most enlightened kind, which would add to the culture and the humanity of our land.

PROFESSOR SHARFMAN

The Menorah Movement is entering now upon its third stage. First, there was the conception of the idea: a yearning unexpressed on the part of our college and university men to come into their own, to learn something about their ancestry, to make their heritage effective in the life of today. Then came the organization of these men for the purpose of study and self-culture, for the purpose of carrying out the idea that had thus been conceived. And now we are entering upon the third stage. We have reached a point in our development which has brought us to the attention of the community at large. Serious-minded American Jews are coming to recognize the deep significance of this Movement, originally spontaneous, but in the nature of things dependent, for its complete fulfilment, upon the counsel and coöperation of the alumni and other older men of public spirit. And this helpful attitude of the older men is being reciprocated. Menorah men everywhere are beginning to strive for the community's welfare as well as for their own. You graduates and men of public spirit can do much for us. May we, with due humility, assert that it is in our power to give as well as to receive?

Now, if there is any one individual who has labored most earnestly to place the Menorah Idea before the community, and who, because of his position in the community, was able to present the Movement in its proper light, it is the gentlemen set down to respond to the next toast. But I want to say one word more: it is not merely the influence which he has exerted in the outside community on our behalf which has helped the Menorah Movement so much; the personality of the man himself, the inspiration which he has brought to the individual Menorah men, has meant more to us than anything else he has done. I shall never forget the time, some six or seven years ago, when he first visited the Harvard Menorah Society. Some of us may have quite forgotten the specific message he brought at that meeting, but we have not forgotten, nor can we forget, the profound inspiration we all received. Dr. J. L. Magnes.

DR. J. L. MAGNES

I must confess that I hardly recognize myself in the guise of a representative of the community. I thank you, of course, for the honor that you thus bestow upon me, but I shall, as a good preacher should, disregard the text that has been chosen for me, namely, "The Jewish Community," and speak upon something quite foreign to the text. I heard about the text as I was leaving my house tonight, and, as I understand it, the other speakers heard about their texts at about the same time.

You doubtless know the well worn Yiddish tale of the travelling Maggid who could preach but one sermon, and that on the text of Korah. He came to a town on a Sabbath when another section of the Law was read. In order, nevertheless, to get to the Korah text, he took his snuff box and dropped it. And, after picking it up, he said, "My schmek-tabak has had just such a downfall as Korah had in his days; inasmuch as we mention Korah, let us talk about him." And he proceeded with his single Korah sermon.

Unfortunately, of late I have had to speak upon one text, and that is the Jewish Community. The Toastmaster, however, said that we are to be free and frank this evening, and I absolutely refuse to speak on that subject. Indeed, the man who has to do with questions of organization in general, and Jewish organization in particular, yearns to talk of something else. Organization—and that is what a Jewish community means, either with a large or with a small "C"—organization means, after all, compromise. It means yielding to a large extent some of those high and fine ideals which we should all like to carry out into practice. Organization means

sometimes dusty and dirty work. It means trying to persuade men of various view-points to do one thing in common. It means closing one's eyes to ultimate ends in order that men with similar tendencies and with similar desires, yet with different philosophies, may work in common. Now, a person dealing in organization necessarily looks back to the days when he was a college man, or when he had time for reading, or when he had the opportunity of spending his hours in company with philosophers and with poets, and he seeks the companionship, the stimulation of academic men. For this reason, on this evening, when Jewish college men come together, I should like to be personal and make an appeal for myself, not for the Community at all. I feel happy to be in touch once again with so fine an assemblage of men, who are still within the shadows of university walls, who can be dreamers, can be theorists, can be impractical, and need not consider the devious and various means whereby organizations, such as communities and what not, are brought about.

There are two things necessary, I believe, in the Jewish life of this country. The one is, an heroic attempt to organize the Jews of the country for Jewish things. That can be done, I believe, primarily through the organization of self-conscious Jewish communities throughout the country. The other thing necessary is, that we have vigorous Jewish thinking. We need a theory, a substantial theory, for our Jewish life, just as much as we need Jewish organization. We need to have our college men think their problems through without fear, courageously, by whatever name their theories may be known, be these theories called Zionism or anti-Zionism, Reform Judaism or Orthodox Judaism. There are various kinds of Judaism, and as thinking men we must not close our eyes to this fact. If we are to have a well organized Judaism in this country, we need a fundamental theory of all of our Jewish activities. We need—let me repeat—some vigorous Jewish thinking. I have been the more impressed with this only the last week, when I had placed into my hands a book, a sort of almanac, issued by a Jewish students' society in Prag, the *Verein Bar Kochba*. This book is called "Vom Judenthum." It consists of a number of essays by university men. I don't know that there has ever been published in the English language, surely not in this country, a collection of essays on Jewish themes, so vigorous, with such depth of thought, and with such passion for Judaism as this book has. We find here—and I wish to make this remark without any propaganda purpose, but merely as an interesting observation,—we find here men who are almost all of them Zionists:

almost all of them had gone far away from Judaism, far away from that which is specifically and technically called, officially called, Jewish religion. And yet every one of these men without exception, be he dubbed by one philosophic name or another, every one of them without exception has in his essay a yearning for spiritual things, many of them a yearning directly for religion, some of them a yearning directly for that which they call God.

After all, the university man of Europe is even yet somewhat in advance of his contemporary in America, and the Jewish university men of Germany have already left behind them that stage when it was not at all advisable for them to mention the word religion. These men, who are not officially religious at all, are filled with a yearning of what we might call, I believe with justice, Jewish religion. They express their opinions from various points of view. I think some of the views which they advance are dangerous to Judaism, particularly some of the views which they have of the relation of Judaism to Christianity. Nevertheless you find an honest, a sincere, a thorough desire to come to the spiritual verities, which are after all their heritage. You find men looking with pride upon their Jewish ancestry, desiring to come into touch with the House of Israel, desiring to drink deep of the sources of Judaism, of which Mr. Hurwitz has spoken. You find here men seeking a philosophy of life and of the world, and yet interpreting their Judaism from the point of view of these philosophies; or taking these philosophies and letting the sources of Judaism be poured upon them.

There is then this fundamental problem as to the relationship between our Judaism—racial Judaism at the beginning, spiritual Judaism at the end—and the things we learn in the world, in the schools about us. We are born in a non-Jewish environment; we look upon the world through non-Jewish eyes; we get almost everything that we have, that we have to be grateful for, from the non-Jewish environment. How are we going to be Jews through it all? In what way is Judaism to be the fundamental theory of our life amidst all of this strange, this non-Jewish, this anti-Jewish philosophy?

I therefore make this appeal to the university men and to the Menorah Societies: Let them do some vigorous Jewish thinking; let them of course test this thinking by actual life, by actual organization if they can, but let them think and let them dream, let them be impractical, let them not be afraid of being decried as this or that. Let them be thorough-going Jews, from an intellectual and cultural point of view, and I have no doubt that they will in the end be Jews from a religious point of view as well.

PROFESSOR SHARFMAN

From whatever point of view the Menorah Idea may be approached, it is clear that after all study is our first aim. The stirring eloquence of Dr. Magnes is but another appeal for study, for enlightenment. Surely we cannot hope to do vigorous thinking, or give honest and intelligent consideration to Jewish problems, to Jewish life, to the basic theory of Judaism—whether national, racial, or religious—unless we acquaint ourselves with all that is best in our heritage. So it is very appropriate that the next toast be one to Jewish Learning. And no one could be asked to speak on Jewish Learning with greater authority and sympathetic understanding than a scholar who is devoting himself entirely to the advancement of Jewish Learning: Dr. Cyrus Adler.

DR. CYRUS ADLER

I find myself in an unhappy situation, both because of the toast and of the introduction, for among all the people who are connected with Jewish institutions of learning in America I am probably the least worthy to represent Jewish learning. Since we are to talk frankly to each other, we might as well talk frankly about ourselves. I have been somewhat of a promoter of Jewish learning, but I am not an exponent of it. Of the dignity of Jewish learning and its place in the whole course of Jewish history, no one of us can have any doubt; our sages tell us that the world rests upon the Torah, upon worship, and upon good deeds, but the study of the Torah is equal to them all.

Our oldest American university, of which you have so many representatives here, does not go back more than a couple of hundred years, I believe, but Jewish learning goes back into the most distant past. If we had any substitute for the national existence which came to an end through our smallness and the great political powers by which we were surrounded, that substitute was Jewish learning. Now, the various departments of study beginning with the Bible and going down through rabbinical learning and the various aspects of it in history, theology, and philosophy, have all been gone over by the Chancellor of your Association, who, having set me to talk about Jewish learning, talked about it himself.

If you will allow me, however, I will say a word about the institutions of Jewish learning which we have been able to develop in America. They are so recent that they may be almost called children. The oldest Jewish college now existing in America is not more than thirty years of age; the next oldest is about twenty-five

years of age, and the third is only five years of age; so you see these are all young men or children. It was my good fortune a few months ago to be in Cincinnati for a period of about two weeks working in the halls of the Hebrew Union College and I was greatly gratified to see that not only did they have substantial buildings there, but they had developed a library which met most of the needs of a very exacting body of men who were calling for books nearly every hour of the day. Within the past few days I have been attending the meetings of the Society of Biblical Literature held at the Jewish Theological Seminary in this city, and I spent a few hours in examining the very remarkable exhibition brought together there by the learned librarian, Professor Marx. Most of this library has been collected during the past ten years; yet there is no other place in America, and there are but a few places in the world, in which such a collection could have been brought together from the resources of a single institution. Of the Dropsie College of Philadelphia, over which I have the honor to preside, I will say nothing as I do not want to be accused of blowing my own horn. But what I want to point out to you is that any Jewish student in America who today has the desire to pursue Jewish learning has opportunities which he would not find surpassed in many places in Europe. This growth of libraries in our Jewish institutions is supplemented by the growth of libraries on Jewish subjects in our general institutions. You doubtless all know that there is being brought together in the National Library at Washington a very distinguished collection of Jewish literature, which is being housed and cared for in a way that I do not think has ever been equalled. I have never seen a collection of Hebrew books in such a beautiful dress. While the collection in the New York Public Library serves the numerous readers of this city.

The promotion of learning can be divided in general into two departments: first, the increase of learning by research; and second, the diffusion of knowledge. This diffusion of knowledge is equally as honorable as the increase of knowledge, because it is not fitting that men should spend their time in learning for the mere sake of adding knowledge to themselves; they have a duty to communicate it to others. I remember a good many years ago going to visit the secretary of the Persian Legation at Washington with a Persian inscription which I could not read, and which he translated for me with great readiness. When I thanked him, he said, "You need not thank me; when a man knows anything it is a great privilege to be able to communicate it to somebody else." In this second department of knowledge we also have an agency in the

Jewish Publication Society of America which in a quarter of a century has distributed more than a half million books on Jewish subjects. The numerous lectures are also a part of this general movement for the diffusion of Jewish learning in America, and nothing that is Jewish, whether it begins with the Bible or ends with the work of a Jewish poet, let me say of the last century, so as not to get in trouble with our living men, should be foreign to the organizations for the diffusion of Jewish knowledge.

Among these organizations I reckon your own as one of the greatest promise, and not only for the men who are within your organization, but also those who are in your universities, and who, in one way or another, will, I am sure, gradually come under your influence. You are, all told, the representatives of the largest and mightiest body of young Jewish men in America. That you should all become devoted to Jewish learning, writing books on Jewish theology or publishing Hebrew texts, would be a misfortune, but that you should all know enough to appreciate the men who do this, to understand what they are doing, and support them in their work, is of prime importance for Jewish college men. There is no doubt but that a man who lives in an environment in which his opinions represent the minority is in a very difficult position, but remember that we are not novices at it. We have lived in the Dispersion for two thousand years, and we have learned the lesson of how to maintain ourselves in the Dispersion. There is no occasion for despair. Let us stick by our history, by our traditions, follow the methods which men of generations before us have followed, in laying within ourselves a foundation for maintaining Judaism, and we need not fear this or that current philosophy or thought. Do not forget that every new scientific theory generally disappears in the course of a generation—several of them disappear in the course of every man's lifetime. I suppose that ten years ago nearly every man at our universities was a Pragmatist. Forty years ago scientific men thought that everything in this world and the next could be explained upon the basis of the Darwinian hypotheses. All kinds of scientific hypotheses are and must be transitory, because science advances upon the errors of each preceding generation. But Judaism is possessed of eternal verities which are not impaired by time, place, or circumstance. The fact that through the rise and fall of people and of nations we have been able to live and bring something down to the present day, gives me the confidence that through Jewish learning, through a study of Jewish sources and by living a Jewish life, we will maintain Judaism and the Jewish people even in the Dispersion, if we must.

PROFESSOR SHARFMAN

I must not neglect this occasion to point out that Dr. Adler himself, through the institution over which he presides, is substantially helping the American college man to appreciate the learned scholars in Hebraics, all too few in this country, who are devoting their lives to a reconstruction of the Jewish past and to the attainment of a better understanding of our heritage. The authorities of the Dropsie College are very generous indeed in sending members of their faculty to deliver lectures on Jewish themes before the Menorah Societies in various parts of the country. Only recently Professor Margolis, by whose presence at our table this evening we are highly honored, spoke before the Michigan Menorah Society, and later before the Societies at Harvard and other eastern colleges and universities, and by his addresses helped to stimulate a lively interest in the great literature which constitutes the permanent expression of Jewish ideals. And Dr. Adler has personally addressed the Menorah Societies at Harvard, Yale, and Boston University, and through his lectures has exerted his influence as an exponent as well as a promoter of Jewish learning.

It is said of a good Jew, who was ambitious educationally only as Jews often are, that when his son, a college man, returned after his first year at college and announced that he had attained second place in his class, the father, without any sign of enthusiasm, pointed out that to be second in one's class was no great achievement. "Why not first?" he asked. And when, in the following year, the son, after much harder study, returned triumphantly and told his father that he had attained first place in his class, the father again greeted the boy calmly and merely remarked that it could not have been much of a class if he succeeed in coming out at its head.

Now, we recognize that the task which the Intercollegiate Menorah Association has undertaken is a difficult one, and we lay no claim at all to great achievement. The Menorah Movement was spontaneous in its origin. We are but fostering a spirit which is arising everywhere of its own accord; we are but helping in the work which is being undertaken independently by the individual Societies. Ours is chiefly a work of coordination, of guidance. The ultimate success of the Movement must necessarily depend upon the intelligence, the earnestness, and the efforts of the individual Menorah men and the Societies which they represent. And so I feel that our guests this evening will be quite as much interested in listening to some account of Menorah problems given by our student representatives as to the interpretation of the Movement given by

the older men of the community. The next toast, therefore, is to "The Constituent Menorah Societies," under which I shall call upon a few of the Convention delegates to tell us something of the work of their respective societies.

First, we will hear from one of our newly elected vice-presidents: President Leon J. Rosenthal of the Cornell Menorah Society.

MR. LEON J. ROSENTHAL

I deem it both an honor and a pleasure to be given the opportunity of saying a word here. As one of the rank and file, as one of the younger men in the Movement, I wish to express my own appreciation and that of the Cornell Menorah Society to the gentlemen, many of them our guests this evening, who have so kindly and entirely by their own voluntary endeavors helped us with their generous assistance and with their wise counsel to advance the Menorah cause to its present very encouraging status. At the same time, I cannot forbear to express a special word of appreciation for the excellent work, the high enthusiasm, and the inspiring qualities of our own leader, Chancellor Henry Hurwitz.

PROFESSOR SHARFMAN

We will now have the pleasure of listening to Representative N. C. Seidenberg of the Menorah Society of the University of Illinois.

MR. N. C. SEIDENBERG

I feel that I should not speak at the present time, because I am so filled with impressions that I cannot crystallize those impressions into words. In the first place, I was greatly impressed in being among men representing the different universities who are engaged in the work of the Menorah Association. It was a source of inspiration to look about me and see the gathering of these men from various parts of the country, who are all pursuing the same purpose and the same ideals. In the second place, perhaps even a greater impression was the one which I received tonight when I came into the presence of the men at the speakers' table, the men upon whom we in the west look as the leaders of the Jewish people in this country. From out west we look toward the city of New York almost as a Jerusalem of the present day. We regard the leaders in the city of New York as the successors of the leaders of Israel in the past. Yet it has always been an idea of mine that we sometimes lose sight of the fact that the Jews have been but a moment in this

country, that they have scarcely built their foundation here. I have felt that the Menorah Movement was one of the factors which would build the foundation and the future of the Jews in this country.

I suppose, from what the Toastmaster has said, that I am to make some remarks about the Illinois Menorah Society, or rather, about the Menorah societies of the west. We are out on the frontier in a way, and we have different conditions from those which exist in most parts of the east. We come down a little bit in the scale of culture out there. Our men who come to the university seem to be totally ignorant of things Jewish. They are from the small towns out west where there has been no contact with Jewish matters such as is possible in New York, for example. They enter the university with very little Jewish consciousness, if any. But in the university they come under the influence of the Menorah, and so there is a big field for the Menorah in establishing Jewish spirit and Jewish interest and Jewish learning. These are the conditions that we have at Illinois. Our measures have met with some success. We have taken these men who have had little Jewish learning and have had them marvel at some things which are their heritage but which they did not realize. In my opinion, this is deserving of the greatest commendation, and so I would like to make the point that there is practical work for the Menorah to do in the establishment of Jewish spirit, and I would also like to say that in the west this is being done. I take great pleasure in addressing this assembly. and I also take the opportunity of thanking the members of the Columbia Menorah Society for their hospitality in entertaining us at this Convention.

PROFESSOR SHARFMAN

I now take pleasure in presenting our newly elected treasurer: Representative J. K. Miller of the Menorah Society of Pennsylvania State College.

MR. J. K. MILLER

It would be folly for me to speak upon any phase of Judaism in view of the illuminating messages which have been presented to you this evening. But I want to convey to this assemblage the good wishes of the authorities of Pennsylvania State towards the object and activities of the Intercollegiate Menorah Association. In fact, it was through the suggestion of our Dean, Dr. Holmes, that we instituted an investigation in order to compile exact statistics as to

the number of Jewish students enrolled in the different agricultural colleges of the United States. The replies already received from forty agricultural institutions indicate that the Jewish students form an inadequate proportion of the total enrollment, in view of the entire Jewish population in this country. Now, if the members of Menorah Societies, and the younger element of Jews generally, were inspired to take a livelier interest in agricultural work, a great good would be conferred upon our people. Let me suggest, then, that the return-to-the-soil movement should have attention from Menorah Societies.

PROFESSOR SHARFMAN

Finally, we will hear from the oldest of the constituent Menorahs: President Isadore Levin of the Harvard Menorah Society.

MR. ISADORE LEVIN

I feel it a great pleasure to convey to the Menorah Societies of the entire country the hearty greetings and good wishes of the Harvard Menorah, not as the greetings and wishes of the father Menorah, or mother Menorah, but rather as the greetings and wishes of the oldest sister Menorah, which looks with pride and happiness upon the great progress made by her younger sisters.

We have heard a great deal this evening about the theory and principle of a Menorah Society. Surely, then, a word as to its practice will not be amiss. Now at Harvard the Menorah has grown from a membership of seventeen in 1906, when it was first organized, to a membership today of one hundred and sixty. You may well ask, what is it that the Menorah does for these one hundred and sixty men?

The entire Menorah meets every fortnight to hear some prominent Jewish publicist or scholar on a topic of Jewish interest. These lectures prove very instructive; and the general discussions following the lectures always have a great stimulating effect. For only a short period of our history, however, did listening to lectures and taking some part in the discussion which follows constitute the sole form of activity fostered by the Menorah. Menorah members should be more than passive listeners; they should actively and on their own initiative study Jewish history, philosophy, and literature. We have, therefore, organized a Menorah Study Circle for the presentation and discussion of important Jewish themes. At each meeting two men who have particularly prepared themselves on

assigned subjects read papers; then follows a thorough criticism and discussion. Because of the exceedingly wide representation of its members the Menorah is a forum for the presentation of the most diverse points of view. Because of its non-partisanship and freedom, the Menorah is an excellent stimulus to the true Jewish research of which Dr. Adler has spoken. A further incentive to study is the foundation of an annual prize for which we must thank one of our honored guests of this evening; this year more men than ever are competing for this prize. Furthermore, we are urging the men to take more of the University courses in Semitics, to take advantage of every opportunity of learning that offers itself.

We are thus attempting to bring home to the Jewish students the resources of Judaism. And at Harvard we must be particularly keen and alert; for now, to the long list of rivalries with Yale in many fields, is added rivalry in the field of Menorah work. An active and energetic Menorah is a double blessing: it serves its own college community efficiently; and other Menorahs, because of the keen spirit of intercollegiate competition, are stimulated to greater efforts.

We are met now to celebrate our achievements of the past. But we are merely at the beginning of our work. Let us beware of falling into an attitude of complacency and self-assurance. We shall be the architects of our own fortune. It behooves us to build strong and secure. Let the achievements of the past but lend zest to our efforts for the future. Let us work with all our might and power to make the wonderful Jewish heritage a living reality. We may then hope that the Jewish genius, inspired by the lights of the Menorahs scattered far and wide over the land, will again blossom forth in all its glory and splendor.

Professor Sharfman

Those of us who are here this evening are but representative of the Menorah spirit, of the Jewish spirit. You must realize that there are many absent who are as profoundly interested as we are, who are imbued with as great an enthusiasm as ours. A message has just been delivered to me from a distinguished Jew, a distinguished American. Judge Julian W. Mack wires: "Heartiest greetings. May your gatherings reinspire members to cherish and spread Jewish ideals." Another distinguished American, earnestly devoted to the Jewish cause in deed as well as in spirit, sends his words of encouragement. Judge Mayer Sulzberger writes: "I regret very

much that my official duties preclude the possibility of accepting your kind invitation. I am in cordial sympathy with your good intentions and intelligent efforts, and though circumstances prevent my answering a toast, I do not hesitate to propose health and long life to your Association."

It may not be inappropriate at this time to read also two letters which were originally addressed to the Menorah Constituent Convention held at the University of Chicago a year ago. These statements represent the attitude of men whose *personal* opinions even we value very highly, but who, because of their character and achievement, may well be taken to speak in more than a personal capacity. One is from a layman who has distinguished himself in the public service and who maintains a deep devotion to the ideals of Judaism; the other is from a great Jewish scholar and inspiring religious leader.

Mr. Louis D. Brandeis writes: "I am very glad to learn of the organization of the Intercollegiate Menorah Association. Every good American must sympathize heartily with its aims and purposes. The Menorah, with its idealistic aspirations, supplies a needed leaven in our lives. Its lofty aspirations will tend to protect the educated Jew from the more sordid ambitions which are apt to engross those engaged in the competitive struggle. It will bring a proper appreciation of the higher aims demanded by self-respect and a noble past. It will make us appreciate better the *noblesse oblige*. Its refining and ennobling influence will present the best argument and defense against anti-Semitism. Thus the Menorah must become an important factor in the development of the Jews in America, and prove of great service to the country."

Dr. Solomon Schechter writes: "Israel in America is indeed to be congratulated at the existence of the Menorah Societies. It is the eternal lamp of Jewish endeavor, Jewish culture and, above all, Jewish religion, which you and your friends kindled in our institutions of learning. It was just in these institutions that, by causes not to be entered upon here, Judaism had become almost extinct, so that the Jewish student had lost almost all his Jewish memories, which he may have brought with him from his Jewish home. If he ever was interested in the past, it was the classical world in which the Greek and the Latin element is predominant. If he went down to the Middle Ages, it was the achievements of Christianity, then the mistress of the world, which occupied his mind. If it was the present to which he devoted his energies, it was a peculiar cosmopolitanism, which embraces the whole world but has very little room

for the Jew. A college education meant thus the studied indifference to Judaism and Jewishness. It is the merit of the Menorah to have brought to an end these sad conditions and to have introduced Jews and Judaism as an essential factor in the academic life of the Jewish student. The Menorah will not only prove a Jewish force in the life of the student who was brought up under Jewish influences, in strengthening and perpetuating his sacred Jewish memories, but will, by reason of lectures on Jewish topics, and social gatherings at which Jewish subjects form the main topic of conversation, prove also helpful to those who remained hitherto strangers to all things Jewish, by creating a Jewish consciousness and a Jewish conscience in the mind of the Jewish student.

"If I may venture any advice, it would be not to confine your activity to the intellectual aspect of Judaism. Jewish worship should also form a part of your endeavor, especially in such universities as are placed in cities where no synagogues are to be found. Worship and study were the main functions of the synagogue. History has thus far shown no instance where Judaism has survived without whole-hearted devotion to these two institutions, and the Menorah will only fulfil its mission by a proper cultivation of both. Whether your attachments to Judaism are religious or national, it should never be forgotten that the place of worship is an institution which the nation has never ignored. I know that worship may present some intellectual difficulties to some of your members, but where the will is strong, the philosophy will follow soon enough. However, I doubt little that, with the help of God, everything will come right in time. All beginnings are difficult, is an old Jewish proverb, but as soon as the beginning is made, we may hope for great success in every direction. 'Though thy beginning was small, yet thy latter end should greatly increase'."

And now to turn again to the inspiration of those who are here in presence. The eloquent address of the President of the Harvard Menorah Society provides the most fitting introduction for our next speaker. He was one of the very first men in the community to recognize the significance of the Menorah Movement, and hence the Harvard Menorah Society, for a time solitary in its work, was the chief object of his interest. Of all the friends and benefactors of the Harvard Society, he stands out as the staunchest and the most generous. It must have been highly gratifying to him, as it was to us, to note the remarkable growth in the first of the Menorah Societies as well as in the Movement as a whole. Mr. Jacob H. Schiff.

MR. JACOB H. SCHIFF

Some days ago your Chairman wrote me, asking that I advise him of the topic on which I was going to address you. I replied, that I would not make any set address, but proposed to limit myself to some short remarks, "as the spirit moved me." Now my good friend, Dr. Magnes, with whom I gladly agree and with whom I so willingly coöperate in so many respects, has furnished me, in the address he has made here this evening, with a topic, by saying something in which, I am afraid, I entirely disagree with him. If I understood him right, he has told you that Judaism was big enough to hold within its fold every Jew—even those who were unattached to its faith. That is the well-known Zionist theory, which recognizes alike, and is willing to embrace the orthodox Jew, the reform Jew and the Jew who is no Jew at all—who is an atheist or agnostic. But, young men, there can be no Judaism without the Jewish faith, and if we abandon our faith, we may continue to be Jews in name, but in reality we have ceased to be such. The Jew has a mission among the nations of the world—to bring nearer the day when God shall be one and His name be one; that day has not come yet and cannot be brought to its fulfilment by a Jewish people without a Jewish faith, nor can the Jewish people long survive when they shall abandon their faith.

It is very proper that you are holding your convention just at this time, for this has been the last day of Hanukka—the great Macabeaen festival, the symbol of which is the "Menorah," which your Societies have so properly chosen for their own symbol; as the prophet has termed it, we are to be the "Or Goyim"—the light of the nations. In the words of Zechariah, I say therefore to you, who in your colleges have rightly discarded the Greek Letter Society—the embodiment of the brute force of man—and instead, gather around the Menorah—the light giving—"Not by numbers and not by might, but in my name, saith the Lord."

PROFESSOR SHARFMAN

Mr. Schiff has emphasized the religious bond as the basic factor in the unity of Israel. It was a layman's plea for religion. Perhaps we have unconsciously set down a happy sequence of toasts; for we have assigned the subject of "Loyalty" to Rabbi H. G. Enelow.

RABBI H. G. ENELOW

I wonder whether many of you have heard of the town of Chillicothe, Ohio. Some time ago I heard a story on that town. An Irishman had gotten a a job as conductor on a train passing through Ohio, and one of his duties was to call out the stations. He had no difficulty with any of the names except Chillicothe. That name he could not master. Finally, he hit upon a scheme of overcoming the difficulty. The next time the train came to a stop at that place he waited until the conductor in the car ahead had called out the name, and then called lustily "The same at this end!" This is the way I feel at the present moment with regard to the Menorah Societies. Whatever has been said at the other end of the table in praise of them, I heartily amen. "The same at this end!"

I cannot help but think on this beautiful occasion of two words, "Light" and "Leading." For, I also belong to the class of those who were asked to suggest their own topic for a toast, and then found one on the program. I should like to speak on the subject of "Loyalty." It is one of my favorite themes. However, I am afraid if I began to speak to you on this subject, particularly impromptu, at this late hour, you might regret having put me down for it.

What I was thinking of this afternoon was this combination: "Light and Leading." We know that Matthew Arnold occasionally identified culture with these two words. And I feel that this is a combination of words particularly appropriate to this festival of Hanukka—light and leading. It was through light that leading came into Israel in those heroic days of the Maccabees, through enlightened understanding of the duty, of the opportunity, of the call of the times. And it was through the right sort of leadership having arisen at that particular juncture in the history of Israel that light was preserved—that the light of religion and morality was preserved in Israel and humanity. The Maccabees were above all men of light and leading.

And I want to say, gentlemen, that this Menorah Movement seems to me to be invested with significance, because it holds out the promise that there may be a new blending of these two elements of light and leading in our Jewish life, that we have in American Israel a new fashion of culture and leadership, that there may come a time, and that very soon, when our college men and women who have had the advantages of liberal education, who are steeped in the ideals of culture, will take their place in the work of the community and assume the responsibilities that befit their preparation. And in so far as this prospect is offered by the Menorah Movement,

it is entitled to the appreciation, the sympathy, and the support of every friend of Israel in America.

All too long has the feeling prevailed that there is disharmony between Judaism and culture. Culture is antagonistic to Judaism, and it is beneath one's dignity to associate with the synagogue or to participate in Jewish work, if one has obtained the diploma of a college: thus some have reasoned. Of course, it is only necessary to know the rudiments of our history and the very elements of our Jewish faith to realize the foolishness of such a view. There never was such a thing as opposition between Judaism and true culture. Judaism is a religion that has stood for enlightenment. Education has been the greatest ally of the Jewish religion, and it was a Jewish teacher who gave expression to the view that an ignoramus cannot be truly religious. It was no sheer accident that some of the foremost rabbis of the Middle Ages were also leaders in everything that made for culture, knowledge, and communal activity, because the combination of *Torah* with *Hokhma* and *Maàsim,* the combination of knowledge with the religious life and a practical participation in the work of the community, has always been the ideal, the standard of Jewish culture. No matter what may have been the condition in other religions, in our religion there never was any such antagonism between enlightenment and religion as some people assume to exist.

We of the twentieth century, I think, are preparing a new definition of the concept of culture. What is culture? Of course, we all agree that culture does not mean mere book-learning; we are all agreed that it does not mean merely having obtained a diploma from a college; we are all agreed that one is not necessarily cultured even if one had the distinction of playing football on a college team. There is many a man that has come out of college and yet has remained fundamentally devoid of culture.

What is culture? Culture is the quest of perfection, someone has said; and I think we are getting to realize more and more that there is no such thing as perfection possible without service. In order to perfect ourselves, we must serve our fellowmen. The man of true culture is not he that is content to dwell in an ivory tower of fancied superiority and complacently regard the follies of his fellowmen. The man of culture must serve; and that I think is the word that the twentieth century is writing into the definition and the concept of culture. The person of culture must take part in the work of his community. The man and the woman who stand for light must take a part in the leading of others; they must take a

leading part. That I think is the new conception, the twentieth century conception of culture, and I say to you, my friends, that our Jewish communities need that sort of service on the part of their cultured men and women.

My learned neighbor remarked a few moments ago, apropos of the eloquent speech of one of the young gentlemen here, "You rabbis had better look to your laurels." But there is nothing that a conscientious rabbi wishes for more earnestly than just the sort of fervor and intelligence that have been shown here tonight by those who have spoken, and the day of redemption for our synagogues, the day when our synagogues will really enter upon the kind of work they ought to do, the day when our synagogues will commence to do the work that the times demand, will be when men of this stamp have begun to take an earnest interest and part in the life of the synagogue. And the same is true of the rest of our communal work. We want the participation of our cultured men and women in our work; that is what we are crying for. Whatever vulgarity has crept in among us, whatever lowering of standards has taken place in our Jewish life of late, whatever coarseness and ignorance have become entrenched, there is only one way of combatting it, and that is by the men and women of culture taking part in our work, and assuming leadership. And in so far as these Menorah Societies offer the promise of such participation of our men and women of light in this work, I say they deserve the support and appreciation and sympathy of every friend of our people.

New Maccabees we need, gentlemen, in a more literal sense of the term than perhaps many of us think. New Maccabees we need for the purpose of fighting a new paganism that has arisen in our midst; Maccabees for the purpose of fighting for the conservation of the fine old ideals of Israel! That is the kind of men we need—Maccabees possessed of the spirit of true heroism and ideals and spiritual devotion. Perhaps out of your Menorah Societies there will come such light and leadership for American Israel.

Professor Sharfman

We have in our midst this evening another great Jewish scholar, an exponent as well as a promoter of Jewish learning. We are the more glad to have him with us and to listen to his message because, while his Jewish interests comprehend every phase of the Jewish cause, he has shown a particularly whole-hearted and self-sacrificing

devotion to the Menorah Idea. As a scholar sympathetically learned in Jewish lore so often neglected, he can speak with rare authority on Rabinnical Literature. I have great pleasure in presenting Professor Richard Gottheil.

PROFESSOR RICHARD GOTTHEIL

I am reminded of a story by the ingenuity with which most of the speakers have used that which they have disclaimed in order to say that which they wanted to say. They tell the story that Frederick the Great would never allow his court preacher to know the text upon which he was to speak during the service, but when the preacher mounted the pulpit he would find a paper there containing the text on which he was to preach. One day the king thought he would play a little joke upon the court preacher, and when the preacher got up into the box he found a blank piece of paper there with no text; the king downstairs looking with glee to see in what way the court preacher would extricate himself. The court preacher, after a moment's pause, began his sermon: "Andächtige Zuhörer, Mein text is garnichts. Aus nichts hat Gott die Welt geschaffen." And so we, as our turn has come, have each taken the text placed upon the program and have appended to it a sermon on a subject with which it had little to do. Now, I hope to do just a little better than my predecessors and to accept as my text at least a part of the subject that has been suggested to me. Upon that I wish to say a few words; but they will be very few.

I should like to call your attention to the place which our Jewish history and literature ought to occupy in our colleges and universities, as one of the subjects of serious study. When one stops to think a moment, it does indeed seem strange that in these colleges and universities, where the farthest lying and abstruse subjects are taught by professors and teachers, no place should have been found for Jewish history and literature. There is no single people in the wilds of Africa or in the bushes of Australia who have not been made the subject for lectures and class-work. But the Jews and their literature, the part that they have played in the world's history, the contributions that they have made to the thought and expression of man, are almost entirely ignored. It is true, of course, that Hebrew has formed, for many hundreds of years, a part of the curriculum in seats of higher learning; but in nearly all cases it has been the Hebrew of the Bible alone that has been studied. In rare cases only have the learned professors gone beyond this. I remember that when I was a student at Tübingen, a Christian teacher, Profes-

sor Kautzsch, read with me the commentary on the Bible of the learned Jew David Kimchi. And I know that at the University of Leipzig and at the University of Berlin Rabbinical literature does at times form a subject of instruction. But both at Berlin and at Leipzig Rabbinical literature is taught not merely for the purpose of imparting information but with the object of inducing Protestant students to familiarize themselves with Jewish matters in order that they be better able to turn Jews from the path of religious and moral rectitude. At the present time and to my knowledge there are only three universities in Europe in which real instruction is given in Rabbinical literature—at the Collège de France in Paris, and at Oxford and Cambridge Universities in England.

It may interest you to know that in this our own country, during the early years of our leading universities, Hebrew not only formed a subject of instruction, but also appeared upon the Commencement programs. Upon such grandiloquent occasions you will find that side by side with a poem in Greek there figured a speech in Hebrew. What the Hebrew was like that was poured out there I have difficulty in imagining. But that the instruction was of much use to the student, I have grave reasons to doubt. Will you allow me to read to you a note written in regard to that famous professor of Hebrew at Yale towards the end of the eighteenth century—Ezra Stiles. Stiles was a very learned Christian Hebraist. One of his pupils wrote about him: "For Hebrew he possessed a high veneration. He said one of the Psalms he tried to teach us would be the first we should hear sung in Heaven, and that he should be ashamed that any one of his pupils should be entirely ignorant of that holy language."

Since then, I am glad to say, but not for the same reason, Biblical Hebrew at least has found entrance into nearly all our leading colleges and universities; but little more than that. I have the signal honor, and I feel it to be an honor, to be perhaps the only professor in a university who is officially styled "Professor of Rabbinical Literature;" and I may say that during my twenty-six years of service at Columbia, hardly a year has passed without my holding one or two classes in some subject connected with that literature. Unfortunately, there is tacked onto it a professorship of Semitic Languages, and the exigencies of my service demand that I devote the greater part of my time to the latter. At some other universities, I believe—as at Cornell—my Christian colleagues do at times include a venture into Rabbinical literature in the courses they offer; at Syracuse, at Johns Hopkins, and at times in the University of California, such courses are occasionally given by a Jewish professor or assistant.

In this connection, it may be interesting to relate a fact that is of extreme interest from various points of view. The latest university to come into line, and the one we would least expect to do so, is the University of Madrid. It has, during the present academic year, instituted a professorship of Rabbinical Literature and has called to the position a young friend of mine, Dr. Yahuda—a man who has already made his mark in the world of scholars. If ever history has taught us wonderful things, it has done so in this case. In a country, out of which the Jews were driven in 1492, and to which the government has been trying for nearly one hundred years to induce the Jews to return, the first move is made to give Rabbinical literature its proper place as a subject of scholarly interest. This I call the nemesis of history.

Gentlemen, if Rabbinical studies and Jewish history are ever to have a real home in our seats of learning, the first thing necessary is that we shall have professorships or lectureships at our Universities devoted especially to that purpose, so that those who occupy the chairs shall be able to give their whole time to the work. Unless this is done, I am afraid that all our work done in the attempt to create an interest in the subject will be in vain. The subject is much too large for a man to handle who has other interests to conserve. It ought to be, I imagine, a matter of pride and honor to those among us who are able to and who do endow chairs at our universities, to do this for Jewish learning. Unfortunately, our rich men are interested in every other subject but this!

There is, however, something else that we require. We also need Jewish students sufficiently interested in Jewish studies to make it possible for the holders of Jewish professorships to maintain their standing when once appointed in our colleges and universities. I have tried at various times to induce Jewish students at my university to undertake work along Jewish lines. But their thoughts seem to be everywhere else except at home. I conceive it to be the especial duty of our Menorah Societies to inculcate in their members an ardent love for their own history and for the products of their men of mark.

Gentlemen, you know my interest in all things Jewish, especially in our academic life. I trust that the Menorah will rise to the opportunity that now presents itself, and that at some future time I shall be able to congratulate it upon its successful efforts, and that I may be able to congratulate our many patrons of learning upon the work that they will have accomplished in having made Jewish studies a part of the regular university curriculum.

PROFESSOR SHARFMAN

I want to say, on behalf of the Toastmaster and on behalf of such others as have had a hand in the preparation of our list of toasts, that we are very happy indeed that our list was made up as it appears on the program. Whether the particular toasts which we took the liberty to suggest for the various speakers have proved entirely acceptable to them or not, they did inspire a discussion of the very themes that lay nearest to our hearts. And so we are glad, even if we may be accused of entertaining a selfish glee. We say "Amen" without reservation, for example, to all the suggestions that Professor Gottheil has so forcibly and so interestingly laid before you; for in a sense Professor Gottheil has but said "Amen" to the recommendations submitted this morning, in his presidential report, by Chancellor Hurwitz. But we are doubly glad, of course, that our conclusions are in accord with the mature counsel of the men whose advice we value so highly.

It normally takes four years for a college generation to pass through the academic gates. The Jewish men very often cover their course in three years. Another three years are usually spent in one of the professional schools or in the graduate department of the university, so that most, if not all, of our Jewish men have six or seven years of university life. Now the Harvard Menorah Society was organized more than seven years ago. There is not at Harvard today a single individual, therefore, as far as I know, who was active in the formation of the Menorah Society. Yet the growth and activity of the Society, as described for us by its president earlier in the evening, indicate that the organization is in as good hands today as it has ever been before. The present success of the Harvard Menorah Society is perhaps the most significant single fact in the development of the Menorah Movement. It shows in no uncertain way that there is an inherent permanence and vitality in the Menorah Idea, that the Movement is not dependent upon the initative and the activity of any particular set of men. A Menorah Society performs a vital service for our college and university men. There is no reason why every college and university in which any considerable number of Jewish students are enrolled should not have a flourishing Menorah organization, filling a dignified and important place among the other academic activities, and performing a genuine service for the Jewish men and for the Jewish cause.

There is another very significant fact, auguring well for the permanent success of the Menorah Movement. The men who labored to organize the Harvard Menorah Society more than seven years

ago have not ceased their activity in the Menorah cause. They are now scattered in different parts of the country, busily occupied in the various walks of life, but they are devoting themselves as earnestly today to the effective spread of the Menorah Idea as in their carefree days of undergraduate life. And so we have deemed it appropriate to set down a toast for the Menorah Graduates, for the men who are continuing the pioneer efforts of their college days. The hour is late, but I trust it is not too late to have a word from these Menorah Graduates as to their present attitude towards the Menorah Idea and as to their present relation with the Menorah Movement.

Now before we proceed to the graduates who have been in the Menorah Movement from the very beginning—to founders of the Harvard Menorah Society—we are glad of the opportunity of listening to one of the founders and the first president of the Columbia Menorah Society, an energetic worker and a gracious host, Mr. Isidor Blum.

MR. ISIDOR BLUM

I find it rather difficult to speak after listening to the addresses which have been delivered. It is said that the greatest mistake of Pharaoh's life was made when he attempted to follow the Israelites, and I feel that I am in a somewhat similar situation.

If I have been inspired by what I have heard here this evening, I was no less moved this morning and this afternoon at the sessions of the Menorah Convention. I am, perhaps, in a position to speak of this without being charged with a lack of modesty, because, although I was given a seat in the Convention, I am no longer an active member of a Menorah Society. I was strongly impressed at the sessions today with the deep earnestness and the fine ability with which the members of the Convention discussed the questions that were considered. The matters that were presented at the Convention were almost entirely practical questions of ways and means, of organization, administration, and policy; but, although the object of our work was rarely mentioned in so many words, one never lost the feeling that the discussion was animated by the ideals of the Menorah Movement and directed to the purposes of the Movement.

This Convention has given me fresh encouragement in respect to the Columbia Menorah Society, in which I have been most actively interested, and I am now more firmly convinced than ever that we shall soon have at Columbia University a Menorah Society

that will undertake or foster work of the kind of which Dr. Magnes has so eloquently spoken, and will also conduct activities that will make its influence affect a substantial proportion of the great number of Jewish students at the university.

Of the Menorah Movement and its ideals, I can scarcely hope to add to what has been said; and yet it may not be improper or entirely useless if I merely say "Amen," for the idea underlying the Menorah Societies, if not new or unique, is certainly all too uncommon in this country. There are many who urge the Jew to perform his duty to America as a citizen, but comparatively few who point out that the Jew has a peculiar duty to perform because he is able to render a peculiar service. It is not sufficient that we should fulfil the obligations resting upon all citizens, and that members of our people should be interested and active in every worthy purpose under the sun. America needs contributions which are not merely Jewish in their source, but Jewish in character. Let us hope that the Menorah Movement, in addition to strengthening the bonds that hold us to the body of the Jewish people, will assist in discharging the debt which the Jews as a people owe to the Republic.

PROFESSOR SHARFMAN

As an undergraduate, a tireless worker in the Menorah Society of the University of Minnesota; as a student of law, a tireless worker in the Harvard Menorah Society; now laboring in the lay forum of New York, but still a tireless worker for the Menorah cause: Mr. Max Lowenthal.

MR. MAX LOWENTHAL

In less time than it takes a child to light the Hanukka candles on the last night, let me suggest one good brought by the Menorah to the larger number of college Jews—to those from farms and villages and great cities, to *cheder* boys and to products of denominational preparatory schools. In matters Judaically vital, it has stirred cold spirits and lighted dark minds; it has called up intellectual honesty; and now these men are in the Menorah Movement to its roots.

PROFESSOR SHARFMAN

Originally in the ranks of those who founded the first of the Menorahs, and later its efficient leader; now a delegate for the Menorah Society of the University of Pittsburgh, laboring to spread the Menorah Idea in other fields: Mr. Aaron Horvitz.

MR. AARON HORVITZ

The great opportunity for Menorah service lies with the undergraduates. To impress upon the minds of our Jewish college men the need and the content of Jewish culture and ideals in concrete and vivid fashion is their task. To furnish the wherewithal to carry on this work is the opportunity of the graduates. If you undergraduates will but labor earnestly and intelligently and effectively, you may have every confidence that the graduates will not fail you.

PROFESSOR SHARFMAN

Another representative of the small body of men who founded the first of the Menorahs, an enthusiastic and energetic worker in the Menorah cause from the beginning to the present day: Mr. Israel N. Thurman.

MR. ISRAEL N. THURMAN

I believe that, if I took heed of a lesson I learned in my younger days, I should decline, with thanks, the honor conferred upon me by the Toastmaster. You doubtless remember that Mesichta in the Mishna called Berachoth, and how the opening chapter starts with the question: "Until when may the *Kriath Shma* be recited in the evening?" Rabbi Eleazer first undertakes to answer this question and then we are told: "The wise say: 'until midnight.'" Now it is getting to be considerably after midnight, and I should certainly not be a disciple of the wise if I accept the privilege of addressing you at this hour. At the same time it is very much more difficult to resist an emotion than it is to withstand the dictate of one's reason. After all, I cannot help glorying in the vision of what our little group has grown to. While, upon rising from my seat, I feared that I would have nothing to say to you, I now find that I am irresistibly compelled to bring to your attention a thing or two. I think we ought not to permit to slip by the rare opportunity that this Festival of Lights affords of showing us what striking analogies History—the study of which this Association has dedicated itself to promote—brings to bear upon our present day life. Over two thousand years ago, Antiochus Epiphanes overthrew the altar of the God of Israel, and erected in its place the altar of Zeus. And it took that splendid chap—what was his name?—Judas Maccabaeus, to restore this altar of Israel. Now, if we desire to draw an analogy from the past, we have here a very forceful one. Gradually, gradu-

ally, my friends, the altar of Israel has been slipping away from our vision: the history of Israel, the ideals of Israel, the culture of Israel; and we can, alas, bear witness to the fact that Zeus and Jupiter have gradually been taking the place of Jehovah in the minds and in the hearts of at least our younger men and women! Instead of beholding that marvellous God Jehovah—the God that inspired the Book of Psalms and the poetry of the Song of Songs, and at whose call came the magnificent outpourings of Isaiah and Jeremiah, we have been confining our vision to Zeus and to Jupiter, whose inspirations we have been tracing in Homer and Virgil, in Demosthenes and Cicero. And this very Movement has been set afoot in the fashion of Judas Maccabaeus to restore the speedily vanishing altar of the God of Israel.

There is still another analogy to be drawn from the events of the days we are just now celebrating. Do you remember the legend in the Talmud in connection with the Hanukka festival? While the Temple was being cleansed of the defilements to which Antiochus had subjected it, a little vessel of oil was found which had been sealed and hidden in a remote corner of the Temple. And the Talmud speaks of the miracle that then happened, whereby the oil contained in that slender vessel sufficed to feed the lights of the Menorah for eight long days, until enough oil could be produced to keep these lights permanently burning. Does not this legend furnish an eloquent simile to a certain phase of the history of this Menorah Movement? I refer to its initial status some seven years ago; to that little group of fellows in Cambridge. How striking is the recollection of the manner in which the power and sincerity of that little group were doubted! I recall the very words: "You have come and you will pass away." But that little group, nevertheless, furnished sufficient oil to feed this great Movement until today, from thirty universities in the land, flows the oil that I hope will keep the lights of our Menorah permanently aburning.

To revert to the simile afforded by the restoration of the altar of Israel, I should emphasize the point that we have gone at least one step in advance of those who lived over two thousand years ago. The only way they had of building an altar was first to destroy the altar that preceded it. We have since learned a nobler lesson. We have learned that the world is a wide world, and that there is room enough for Zeus and for Jupiter, even as there is room for the God of Israel. Glorious, indeed, have been the offerings laid on the altar of the God of Greece; glorious the offerings on the altar of the God of Rome; glorious the offerings, yea, and the sacrifices, upon the altar of the God of Israel.

I cannot help thinking in this connection of another symbol which the subject of the Menorah suggests. The Mosaic Menorah, you will remember, had seven branches, and, strangely enough, the centre light was called "the Western Light." What vast symbolic significance is presented to us here! We are, indeed, quite willing that in the centre of our Menorah should burn the light of western civilization. Our purpose is only to rekindle the light alongside of it: the light of an epoch-making culture, the wondrous radiance of the light of Israel. We feel that the Menorah of the world should have all its branches lit up; that, in spite of all the progress we have been making, the darkness at large is still such as to require not only the light that the present affords us but also that which the past has handed down to us. We are here pledged to preserve the sacred precept: "Behold, I have given you a good doctrine; forsake it not."

PROFESSOR SHARFMAN

Again, as a student, one of the leading spirits in the organization of the Harvard Menorah Society; now, as a faculty man, a source of inspiration and a pillar of strength in the work of the Menorah Society of the University of Wisconsin; a man whose activity in the Menorah Movement constitutes but one phase of a whole-souled devotion to the Jewish cause: Dr. H. M. Kallen.

DR. H. M. KALLEN

I have barely arrived. To come here I have had to abandon all the philosophers of America gathered to solve universal problems and to invent new philosophic fashions. Philosophic fashions are, though from what you have heard you may have been led to think otherwise, attempts at solving universal problems. It is because no system, not even that of the Jews, is a universally satisfactory solution that philosophy, like the rest of human thinking, is given over to fashions. You cannot, it seems, escape them. Here I had hoped to rest from the burden of Atlas which it was my duty to help bear in New Haven, only to find myself confronted with another burden, more insistently than any philosophy demanding to be borne. I had hoped here to escape from problems, and I find myself stared in the face and buffeted about the ears by the Jewish problem. Such is the irony of being both a philosopher and a Jew.

Well, lest we forget, though we have been talking about nothing else all evening, there is the Jewish problem. And I gather from

what I have heard that the Menorah Movement is a step in its solution. It appears that for some Jews, at any rate, the naked truth that they are Jews is no longer indecent exposure. That is distinctly a step in advance. It is not so long ago that a good many of us would have felt in danger of dying from this exposure.

I say, a step in advance. That word "advance" gives me pause. I have an unhappy professional habit of trying to discover what words mean, what reality they stand for. If you wish to be happy, do not cultivate such a habit; it is undemocratic and unprogressive, and your neighbors don't like it. Just now I fear to inflict all three evils upon myself and you, for I am compelled to say, judging from what I have heard, that I do not know what the word "advance" means in the present connection. Advance—from what? by what means? to what end? My uncertainty grows as I look over this program: I read "Jewish Learning," "Jewish Literature," "Jewish Culture." Well, I don't get a clear idea of just what these terms mean. I do know, being a mere philosopher and theorist, that ideas are universal; I know that ideas, once produced, belong not to any particular group but to all men. Thus, the proposition that two and two are four had to be taught originally by some mathematical genius. But it now belongs to anybody who can count. The proposition that God is one had to be taught first by some philosphizing religionist, but now all mankind share that proposition. So with Jewish learning. Once produced, it is no longer the peculiar property of the Jews. Indeed the learning and record of the Jews are today chiefly studied and analyzed as past history by non-Jews, in any sense in which these are intelligible subjects of study and analysis. So it is with the whole culture of the Jews. Once produced, ideas and forms of thought become universal, and there is no particular reason in the ideas themselves why Jews should have any larger share than Gentiles in treating them as objects of study, in investigations of the dead past.

Therefore, when we speak of advance, we are speaking of something which is not primarily a matter of learning. A Menorah Society can hardly be said to advance when it has assumed the functions of a Semitic department. The real question, in a genuine *advance,* is not, what have we learned or what can we learn about the past? The real question in a genuine advance is, how can we best enrich the future by means of the past, so that the future will be better and not worse because a particular past has has been preserved?

In the light of the future, what special fitness have we as Jews

to deal with "Jewish learning" rather than learning of another type? This is the question for the Menorah Societies.

I know that there are certain traditional answers to this question. The most attractive to our vanity is the doctrine that Jews are a "priest-people" and have a "mission" to teach mankind morality and "pure monotheism." But this answer is worse than the question. Aside from its colossal egotism, it does not justify Jews as against Unitarians, Christian Scientists, Vedantists and a half-a hundred other sects which are moral, monotheistic, and missionary. It does not distinguish Jews as a sect from those other sects, and indeed Jews, and particularly Jewesses, do not distinguish either, for they flock to these others indifferently, showing a preference, when they do show one, for Christian Science.

Moreover, the existence of the missionary depends upon the *non-fulfilment* of the mission. If it is true, as the rabbis tell us, that we are to be everlastingly teachers of "pure monotheism" and high morality, then the rest of mankind must just as everlastingly cling to impure monotheism, or to polytheism, and low morality. Otherwise, what becomes of our priestly job? And if the condition under which alone we can be noble and godly is a condition that requires the rest of mankind to be ignoble and wicked, can we, as decent people, accept it? Let those who give us a mission answer.

And, let them tell us this, also—precisely how Beiliss and his compatriots in Russia, the push-cart peddlers on Canal street, the whole great, dumb, impoverished and suffering mass of our people, who have to fight with their heart's blood to keep body and soul together, who are aware of no mission, exercise the mission they are not aware of. Is it by their suffering everlastingly in the struggle for bread, in the pogroms, in the ritual murder accusations? If this is the eternal condition under which we propagate a mission, can we, as decent people, accept it? Again let those who tell us we are missionaries answer.

For my part, I refuse to have anything to do with the "mission." It is a barbarous and egotistical doctrine, certainly unfit for citizens of a democratic country, of which the cardinal principle is that of the essential equality of all men, according to their own natures. Either all mankind are missionaries to each other, or none are. The answer to our question lies elsewhere than in the notion that we are missionaries.

Considered naturalistically, the particular and special relations between Jewish learning and Jews is exactly like the particular and special relations between mathematical learning and mathematicians, and musical learning and musicians. These, because of a special bias

and aptitude in them inborn, are better able to understand, to use, and to appreciate the mathematical or musical past, and to create by their relation to it the music and mathematics of the future. Jews bear a similar relation to Hebraism. A special bias, an inherited *psyche,* makes us respond to it more readily, makes us the natural conservers and developers of the Hebraic vision. The Menorah very properly aims not only to study Hebraic culture and ideals; it aims to *advance* Hebraic culture and ideals. The study is passive; it serves no other end than to supply the raw material out of the dead past which can be resurrected only by being carried actively into the unborn future. And this, because of our psychological heredity, because of our innate aptitude, is our privilege and our duty. The privilege and duty depend not on choice, but on inward constitution, on instinct. Jews have a *natural* capacity for Hebraism, not an acquired one. If the capacity were only acquired, neither they nor their culture would have survived. Consider the Jewish religion, for example. You have just been told that the Jews are a religious body, not a race. But even the speaker who told you this is an adherent of the religion of the Jews primarily because he was born into it, not because he deliberately chose it after a judicious comparison with other religions. Moreover, Jews change their religion; I am myself an adherent of no religion, but I should resent harshly a statement that I am therefore no Jew. And I think that even Mr. Schiff, who denies that he is a member of a Jewish race and insists that he is a member of a religious sect, called Jews, will find it very much harder to change his grandfather than to change his religion. What is unique in Judaism and in Hebraism is rooted in the distinctness of the Jewish people. In so far as this unique element is to *advance* as a living force in civilization, it can advance only as the people who, by their inborn nature are best fitted to conserve and develop it, remain distinct.

That they are distinct and will remain so, and that it is better for civilization that they do remain so, seems to me clear enough. This is particularly true for America. What a great many people, particularly sociologists like our good friend Mr. Zangwill, do not understand about America is the fact that America is a European country. The white people in this country are Europeans. They have brought here their whole European heritage, and they are living in comparatively European isolation. To speak of America as a "melting-pot" is to speak nonsense. If America were a melting-pot American Indians would be a people of one type, one speech, and one history, but nothing is more extraordinary than the ethnic and cultural diversity of the American aborigines. Among the whites,

there is mixing in some of the larger cities, but we have our ghettos and German and French and Irish quarters there. In point of fact, the mixing is external and not internal. It is like the meeting of a great many different nationalities at some international conference. Common economic and political purposes bring us together, but our inward lives remain diverse, and the great size of the country, the definitely stratified distribution of the population, keep us diverse. As we win the battle for life with nature and institutions our psychic heredity asserts itself. Irish history becomes a subject in the high-school curriculum in Boston, where the Irish are dominant; the Scandinavian tongues in the high-schools of Minnesota, where the Scandinavians preponderate; German is the strongest language in Wisconsin, which is prevailingly German; the English tradition is general only because the English have priority in time, and have hence become the hosts of the others. But even the English is now a competing tradition. And furthermore, societies of national scope exist, that aim to foster the growth of Irish, Scandinavian, German, and French culture in this country. There is a spiritual commerce in which the competition is more intense than even in the economic market-place. Spiritual loyalty to the home-country is the great mark of these societies and populations. The cultural future of the United States hence, if it be healthy, is a future like that of Switzerland. Switzerland is perhaps the most highly cultivated and freest country in the western world. Its citizens are members of three different stocks—German and French and Italian, met to co-operate politically in order to enlarge the racial spirit, to give it freeest and most vigorous expression. There are few people in Europe so patriotic as the Swiss, yet the culture of Switzerland is not Swiss; it is French and German and Italian, and of the highest type of these three designations. This is what we must look for in America, if we are not going to find ourselves lost in a spiritual and ethnic chaos like that in the Balkans.

To the growth of culture in America, the Jews have their own unique contribution to make by the *advancement* here of Hebraic culture and ideals. But beside the Scandinavians, the Germans, and the French, the Jews labor under a great handicap. These other peoples have each a homogeneous, national center to look to, in Europe, where the spirit of their races lives freely, and flourishes, and expresses itself in the arts and literature and social forms of the French, the German, the Scandinavians. The Jews have no such center; their culture is in so far forth a thing of the dead past, not of the living present, a tradition and not a force. It is an indispensable condition for the realization of the purpose of the Menorah

Societies that such a center shall exist, that it shall feed and enrich the light of Hebraism in this country, even as the light of the other cultures is fed and enriched from their central fires in the home countries. Fortunately we need not be without hope. In Zion a beginning has already been made. There the language and the spirit of our people and our past have renewed their life and are flowering into forms of expression new and beautiful. There, perhaps, Jews who are truly international and cosmopolitan are beginning to give their best service to the whole world. There we shall see perhaps the realization of the dreams of the prophets; a state which shall be just and free and happy and beautiful, in which the law *shall* go forth from Zion because only it is an exemplification of justice and freedom. There, at present, and only there, the Hebraic spirit gets unmixed and adequate expression. Indeed, we may observe for ourselves. Beside me sits a man who has given his life to the expression of Hebraism in the arts of design. I can think of no higher honor to the Menorah Association than that Boris Schatz, founder of the Bezalel, devoted and loyal servant of Hebraic ideals, should be its guest and sit at its table. For in him and his work Hebraism lives and Hebraism advances. He is making the future. And it is for us, here in the Galuth, to hold up the hands of him and all his fellows in Zion, who are the *active* soldiers on the field of battle for "Hebraic culture and ideals."

PROFESSOR SHARFMAN

I need but say of the final speaker of the evening that there is no one whom we consider one of ourselves so largely and to whom we look so gladly for inspiration and advice: Professor Israel Friedlaender.

PROFESSOR ISRAEL FRIEDLAENDER

One of the previous speakers quoted to you from a Mishna according to which the "wise men" maintain that the recitation of the *Kriath Shma*—which, translated into English, means "request for a hearing"—is limited till midnight. Now that midnight has long passed I am going to quote to you from a different Mishna which no doubt is familiar to you as part of the Haggada: *Rabbothenu higgia zman kriath shma shel shahrith,* "Gentlemen, the time has arrived to recite the *kriath shma* of the morning." Let us hope that morning rather than midnight is symbolic of the present condition of the Menorah Movement. Now I am not as unscrupulous as the

clergymen who have been described this evening and I do not intend to follow their example and start with the creation of the world. I rather intend to go *in medias res* and to start right with this dinner.

I had felt greatly disappointed that other unavoidable engagements had made it impossible for me to attend any of your meetings prior to this dinner, but I say in all sincerity that I have been so deeply affected by what I have heard here tonight, and particularly by the thoughts and sentiments uttered by your own men, that this dinner appears to me to be the most significant function in the proceedings of your Convention. Perhaps there is a higher significance in this impression. For, as a great Jewish writer has so pointedly said, the time has come that the Jews who have hitherto been a fasting nation should now become a feasting nation. Indeed, one might argue that the whole problem of Judaism is contained in this remark. I do not say this because I believe with the German materialists that man is what he eats, *der Mensch ist was er isst,* although considering the gastronomic excellence of this dinner such a belief would be highly complimentary to us, but because I am convinced that Judaism in order to survive and to thrive must again become a matter of pleasure and enjoyment.

We are generally inclined to think that it was the old-fashioned Jew who had to suffer for his Judaism and we often indulge in the phrase that, while our ancestors had to die for their faith, we, their modern descendants, are called upon to live for it. My friends, it is a fundamental error, and the quicker we recognize it as such the better for us. The old fashioned Jew did *not* suffer for Judaism. It is the modern Jew who suffers for Judaism. I am certain—for I speak from my own personal experience, which goes back to times and places marked by a genuine Jewish environment—the Jew, though outwardly subject to misery and persecution, yet constantly drew from Judaism joy and happiness. It is his modern counterpart rather, the Jew living in freedom, but ignorant of Judaism and estranged from it, to whom Judaism is a source of uninterrupted suffering. For it is a terrible thing to fight for a flag which you do not know and with which you do not sympathize; it is a terrible thing to be knitted to Judaism by the mere fact of birth, by a brutal fact of nature for which no one is responsible. I am far from agreeing with Mr. Schiff that we Jews are not a race, but I fully agree with him that racial connection alone would not suffice to make us uphold Judaism. That which makes it worth while for us to live and to fight as Jews is something much higher, is of necessity a spiritual factor, call it Jewish culture, or call it Jewish religion.

I, too, am firmly convinced that the Jewish religion is the basis of Judaism, but Jewish religion as it has been conceived for thousands of years, not as it is so frequently conceived, or misconceived, in modern times. It is the deepest tragedy perhaps of Jewish life and a saddening proof of the extent of our assimilation that even the most genuine and most intimate conceptions of Judaism cannot escape the pressure of the environment and are translated by us into non-Jewish terms. We constantly talk about the Jewish religion and we are not aware of the fact that we operate with a Christian concept which has no equivalent in Judaism. There are many gentlemen here who know Hebrew well, but not one of them will be able to give me an adequate Hebrew expression for the term religion. There are many among you who know Yiddish—some of you may have learned it in New York—but I challenge anyone to tell me the corresponding word for religion in the language of the Jewish masses. The old-fashioned Jew does not know of a Jewish religion; he only knows of Judaism. To me Jewish religion is more like the air that surrounds us, like the atmosphere which you do not see, which you do not smell, but without which you die. It is the Jewish religion, this indefinable Jewish atmosphere which we lack so sadly, without which we cannot possibly exist.

However, I am afraid I have strayed away from my subject. What we wish is to make Judaism again a thing of joy and beauty and, unless we succeed in this, Judaism is bound to wither. For in spiritual no less than in industrial life the prevailing principle is *do ut des,* "I give on condition that you give." Mutual relationship is indispensable everywhere. If you merely give, you are a philanthropist; if you merely receive, you are a "shnorrer." If we give Judaism our time, our thought, our enthusiasm, we wish to have exactly the same given to us. We must have in exchange joy, enthusiasm, and inspiration from Judaism. How then can this exchange be brought about? How can this mutual relationship be established? I think the answer has already been eloquently proposed by several gentlemen this evening. It is, to make it brief, Jewish knowledge.

I was given to understand that the topic of my toast would be "Jewish Culture," but, like most of the speakers who preceded me, I refuse to adhere to the subject assigned to me, partly because several gentlemen have anticipated it, partly because the word "culture" is too high falutin' for my taste. Jewish knowledge is good enough for me. Moreover, when properly considered, Jewish knowledge is part and parcel of Jewish culture. For culture, in its last analysis, is twofold. It represents, on the one hand, in the

sense of the German term *Kultur,* the sum total of the spiritual productivity of a given community. It represents, on the other, in the sense of education, the knowledge of this productivity on the part of the individual members of that community. The latter is obviously the basis of the former. Jewish knowledge consequently is the indispensable condition for Jewish culture.

Now, while speaking of Jewish knowledge, I do not mean dry objective knowledge, a knowledge of naked facts, without any moral or spiritual bearing, without any connection with life and reality. Such knowledge to me is valueless. It is like distilled water which may be pure and free from organic and living matter but cannot quench the thirst and cannot fertilize and is only fit for experiments in the laboratory. Jewish knowledge to me is valuable in the sense in which the word "knowledge" is employed in Hebrew. For "to know" in Hebrew (*yada*) does not merely mean to conceive intellectually, but expresses at the same time the deepest emotions of the human soul; it also means to care, to cherish, to love. It is remarkable indeed that the only Hebrew expression which in any way approaches what in modern languages we call religion is *daath elohim,* the *knowledge* of God. It is no less remarkable that the fundamental concept formulated by one of the greatest thinkers that proceeded from Jewish loins, by Baruch Spinoza, is *amor Dei intellectualis,* "the intellectual love of God," that is, the mental and yet emotional conception of the Supreme Power that rules the universe. If I were to wish for anything, it would be for an *amor Judaismus intellectualis,* "an intellectual love of Judaism," not shallow love and hollow self-complacency that cover every sin. We want to be frank about our Judaism, we want to be clear about our faults, we want to remedy our faults whenever we can, but at the same time we want to have the sympathy that goes with knowledge. That is the knowledge I advocate.

Now the hour is late and the subject is large. But I should like to make one or two remarks about the practical means which you ought to adopt in order to spread this Jewish knowledge in your midst. I have in mind two concrete propositions, and I mention them here because I believe that you of the Menorah should be instrumental, and will be instrumental eventually, in carrying them out. There is one about a set of publications for the Menorah members and for Jews of a similar makeup. To be exact, this is an idea which was casually suggested to me in a conversation by Dr. Magnes. But if he can claim it as his child, I may perhaps call it my adopted child, because the idea took hold of me immediately and has since occupied my thoughts. These publications should

include brief, yet systematic and attractive, expositions of all that is worth while knowing in the domain of Jewish thought and life. Once upon a time our spiritual demands were greater, and in other countries they are so even today. Only a few days ago I learned from Dr. Hildesheimer of Berlin that for the last few years there has existed in Germany a new students' society called *Verein juedischer Akademiker* which, in addition to the *Verein juedischer Studenten,* a general students' organization like your own, has established at most German universities private Talmud courses for Jewish college men. I am afraid it would be futile to call upon you to study the Talmud. Formerly we were the People of the Book, but we are, at least, in this country, becoming more and more the people of the Pamphlet. We seem to have neither time nor attention for the study of large volumes, at least as far as Jewish subjects are concerned. But I see a wide field for spreading Jewish knowledge by means of pamphlets which should offer our young men small yet invigorating doses of Jewish information and gradually whet their appetite for larger quantities of spiritual nourishment.

The other proposition I have in mind is known to all of you. I refer to the Menorah Journal. I consider the project of the utmost importance. We have nothing corresponding to such a publication in English. The *Jewish Quarterly Review* issued by the Dropsie College is dedicated to Jewish scholarship on its technical side. The *Jewish Review* published in London is more popular. But we ought to have an organ which should reflect the spiritual strivings among the Jewish college men of this country and in which problems such as Dr. Magnes has touched upon tonight should be treated from a high level. The realization of this plan depends entirely on yourselves. You may obtain support from the outside. But you will not be entitled to such support unless you have shown by your own practical efforts, by subscribing and contributing to the Journal, that the demand for it is genuinely felt by you. In a way it might be said that the first important step has already been made. You know perhaps the story of the beggar who knocked at the door and said to the housewife: "My dear lady, I have here a button; kindly give me a coat to it." The button is there already. I may tell you in confidence that the title-page of the Journal is already in existence. It was designed last year by Mr. Hermann Struck, and those that saw the sketch know how beautiful it is. All you have to do now is to add a Journal to the title page.

A Journal of this kind, while primarily an instrument for spreading Jewish knowledge, will in my conviction be helpful also to the

more technical aspect of Jewish learning to which Dr. Adler has referred. I believe I have a right to count myself among the brotherhood of Jewish scholars, and yet I strongly feel that Jewish learning, important as it is in itself, will never thrive and bear fruit until it is accompanied by the sounding board of Jewish knowledge. The professional scholar will remain a preacher calling in the desert unless he is supplemented by the educated layman who may benefit by his labors and carry their influence into reality. The educated layman is one of the most attractive types in traditional Jewish life and it is the task of American Jewry to reproduce it on this soil. Perhaps, if we closely watch the signs of the times, we may detect the type in the making or, more correctly, in the remaking. It is not accidental that several prominent gentlemen who are deeply interested in the Menorah Movement are in their own persons promises of this coming type. A message was read here tonight from Judge Sulzberger. He is a splendid example of a Jew who, professionally a distinguished member of the bench, is a deep Jewish scholar and a lover of scholars. A man like Louis Marshall writes with understanding and appreciation about the old-fashioned type of the Jewish merchant-scholar. Or, to come closer to our own table, take a man like Mr. Schiff, who, by deed and word, nay, even in the way he attacks Zionism, displays a profound interest not merely in the practical issues of Jewish life but also in the spiritual problems of Judaism—a banker and yet, as he has been appropriately dubbed, the most prominent rabbi in the United States. Nor can I possibly forbear to mention my neighbor to the right. Judge Lehman is merely—a layman; but I can assure you that I am still under the impression of the address delivered by him a few months ago at a Menorah dinner, an address full of that searching and questioning which is the forerunner of studying and knowing. Here we have a tendency before us,—potential to be sure, yet unmistakable,—which, through the medium of Jewish knowledge, will ultimately result in giving stability and vitality to Jewish learning. It is for you, gentlemen, to follow this tendency. Whatever your profession may prove to be in life, remember that it is your duty, as Jews and as men of culture, to study Judaism and to know Judaism. And to know Judaism, to know it in the Jewish sense of the word, is to love Judaism.

Several of the gentlemen who preceded me have referred to the Hanukka festival, the celebration of which we are concluding tonight, and one of the speakers appropriately spoke to you of the beautiful Talmud legend about the sacred oil with which the Me-

norah in the sanctuary was rekindled by the Maccabees. Let me, in conclusion, dwell for a moment on this delightful allegory on which I may be permitted to put a slightly different interpretation. We so often hear, and have heard it again tonight, that we Jews have a mission. I thoroughly believe in a Jewish mission. I thoroughly believe that every nation has a mission. I furthermore believe that every individual, nay that every object in the universe, has a mission. This mission is to develop and to give to the world that which is best in us, that which we alone can give and no other, our distinctiveness, our originality. The Jewish mission can therefore be no other than to develop our Jewish originality and to add it as our contribution to the treasury of humanity. But whatever views we may hold about the future of Judaism, we cannot deny that, living as we do in a non-Jewish environment, we are constantly in danger of losing our originality. Our thoughts, our sentiments, our ideals are tinged, modified, and often disintegrated by the thoughts, the sentiments, the ideals of those around us. As in the story of Hanukka, our oils, too, have been contaminated by anti-Jewish influences. But there is still left a small jug of oil which is "stamped with the seal of the high priest," and has not been touched by strange hands. You call yourselves the Menorah Association because you have adopted as your symbol the holy candlestick in the Temple which was afterwards rekindled with this sacred oil by the Maccabaean heroes. If you wish the Menorah to be a power in Jewish life and to be ultimately instrumental in carrying out the Jewish mission to the world, preserve and cherish this precious remnant of Jewish originality. And when the Menorah, kindled and sustained anew with the uncontaminated oil of the Jewish genius, will blaze far and wide, then will the Jews truly become a light unto the nations.

PROFESSOR SHARFMAN

I cannot close this meeting without thanking heartily our guests who made this evening so pleasurable and so profitable, and without expressing a sense of deep appreciation to one who sat at our guest table tonight as an interested listener. Justice Irving Lehman made himself a source of great inspiration and of much encouragement by his eloquent address on the significance of the Menorah Idea and its relation to the Jewish problem at the public meeting last night, and he has been helping us for a long time by his wise counsel and generous assistance.

Address by Justice Irving Lehman, Chairman of the Graduate Advisory Committee, at the Public Meeting, Second Menorah Convention, New York*

The Jew of today, and especially the Jew in America, is now facing a problem undreamt of by his fathers, and upon the solution of this problem depends the continuance of the Jewish race, and the preservation of the ideals embodied in that race. Though almost two thousand years have passed since the destruction of the Temple, and the disappearance of the last vestiges of a Jewish state,—though for almost two thousand years the Jews have dwelt in the midst of other nations,—yet during all these years they have been forced to live as men apart; hedged in by walls erected by the Gentiles, they have been precluded from active participation in civic life. Men without a chance to live in the present, their thoughts have been perforce turned to the past, and their dreams towards a future in which the past should be renewed. They had no duty to fulfill towards the other inhabitants of the lands in which they dwelt, for they were refused the right to work with or for the general community. Men of ambition, yet deprived of the right to work, they could justify their existence only by an exaltation of those very characteristics that forced their isolation. In the narrow life of the Ghetto, subject to the scorn of their neighbors, they would raise their heads in pride and confidence only when they remembered their past, only when they felt that they were in truth God's chosen nation, His kingdom of priests, and His holy people. For us, in this land of freedom, no walls have been erected to keep us in the Ghetto, and we shall erect none to keep out the Gentile. Freely admitted to participate in the active life of today, we recognize that we have received not only a privilege but also a duty.

Our existence here can be justified no longer merely by our adherence to our ancient forms and beliefs—whatever may be our pride in the past, whatever may be our dreams of the future,—our present is here, and in the life of today we must be judged by our daily accomplishment. We claim a share in that heritage of freedom gained by the founders of this republic, and bequeathed by them not to their descendants, but to all the citizens of this land,—and claiming our share in this heritage, we are bound to perform fully, to the limits of our strength, our duties as such citizens.

Today, therefore, we must face the great question: Has our past brought strength to us as a race,—do our history, literature and

*In Havemeyer Hall, Columbia University, December 29, 1913

religion represent a culture with ideals of universal significance, ideals which we must bring to the service of the state of which we are a part,—or is our culture the culture of a superstitious nation, perpetuated by a stiff-necked and obstinate people, which should be discarded by us as we emerge from darkness into light?

You gentlemen have answered this question for yourselves. Engaged in the preparation for your life work in this Republic, claiming your share of the heritage of freedom guaranteed to us by our political constitution, you still cherish also your peculiar heritage as Jews, and have formed this Association for the study of Jewish culture, taking as your symbol the Menorah, whose seven branches, we are told, are the seven continents of the earth, and the seven heavens guided by the light of God. In answering that question as you have done, I feel from the bottom of my heart, you have answered wisely,—that you will become better men and better citizens as you learn the true meaning of your Jewish heritage, and as you bring the lessons you have learned to the service of mankind.

When I speak of your Jewish heritage, I speak of it in no narrow sense; I hold no brief for so-called orthodoxy, or so-called reform. I care not whether you believe in the literal truth of divine revelation, or in the application of the letter of the law to modern conditions,—so long as you are imbued with those ideals which are the foundation of our beliefs. I will even go further and say that even for him who discards completely his belief in divine relelation, who feels doubt of the very existence of a personal God,—our history and our culture must bring valuable lessons, the meaning of which he dare not disregard.

For thousands of years we Jews have believed that on the slope of Mount Sinai the Lord entered into a solemn covenant with us, whereby we agreed to keep His covenants, and become unto Him "a peculiar treasure above all people, a kingdom of priests and a holy people." Even if today you can not believe that God has any chosen people in the sense that any one people is his peculiar treasure,—even if you do not believe that the Lord entered into a personal covenant with our fathers,—yet the great fact remains that during these thousands of years our fathers have believed this tradition, and that the concept of their priesthood and holiness has become part of their daily life. When the Temple fell, and the Jews were dispersed, they clung to this concept; when they were herded into the Ghetto, and deprived of their right to work as free men, they clung to this concept, and now, when they are free to work to gratify their own ambition, and in duty bound to work for the advance of the whole community, they should cling to this concept.

In all our history, the one significant feature is this faithfulness to an ideal. In considering this history, we must remember that our ancestors were persecuted and confined, not because they were Jews by race, but Jews by religion. During the Middle Ages there was no such national feeling, in the sense that we understand that term, in the European states, that difference of race was considered of grave import. The Jews were kept apart because they would not give up their peculiar ideals and beliefs,—yet in spite of the ambition with which the Jews have always concededly been endowed, they sacrificed all that would ordinarily make life tolerable to ambitious men, to maintain these beliefs and ideals. Gathered in their synagogues, they realized in truth that the Torah which God gave through Moses is the heritage of the House of Israel, and that the preservation of this spiritual heritage was worth the sacrifice of all material advantage.

Today, even in our modern houses of worship, the proud yet humble words are still repeated at each reading of the Law: "The Torah which God gave through Moses is the heritage of the House of Israel. Come ye and let us walk in the light of the Lord that we may receive the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and fear of God."

Yet these words, repeated to us just as they were said by our fathers, bring to us a far different message from that which they carried to them. No longer is the Torah our sole heritage, the justification of our personal existence; it is a thing apart from our daily life. Yet even though we should deny the validity of the commands of the Torah, still we cannot ignore the strength of its appeal to our fathers,—we cannot ignore the historic fact that to them it represented the truest ideals of life, and that through all the hardships and temptations of their existence they remained steadfast to their spiritual ideals. The faithfulness of our fathers has not been a vain sacrifice even for those who feel that they can not conscientiously adhere to the covenant of their fathers, to follow the literal commands of the Lord as laid down in the Law,—if they realize that the history of the Jews has always been a history of faithfulness to their spiritual ideals, whatever those ideals may be,—and if they feel that the covenant of the fathers is binding upon them in the sense that they must follow their highest spiritual ideals and aspirations, whether those ideals be the result of direct command and revelation, or the light which they have received from within.

Each of us must determine for himself how far the direct commands of the Law are to be obeyed, but none of us has a right to divest himself of the heritage which he has received from his fath-

ers; the proud history of the devotion of his race to an ideal that was purely spiritual, and the duty to live up to that history. And even though some of you may refuse obedience to the written Law, even though many of you may feel that in the course of centuries the letter of the law has been exalted above its spirit,—yet remember that the ancient prophet has summed up the Law in the words: "He hath showed thee, O Man, what is good, and what doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God," and the great teacher Hillel answered the heathen's question as to the nature of Judaism by the words: "What is hateful to thee, do not unto thy fellowman,—this is the whole law,—the rest is merely commentary."

Surely a law, the essence of which is mercy and justice to one's fellow men, is not a narrow rule of life, to be discarded by us today on any plea that we have outgrown it; surely a history of thousands of years' devotion to spiritual ideals is not a history to be forgotten. America is a land of divers races and divers religions. Each race and each religion owes to it the duty of bringing to its service all its strength; it derives no added strength from a race which has forgotten the lessons it has learnt in the past, a race which deliberately discards the spiritual strength which it has obtained by devotion to its ideals.

Here in the halls of a great university which adopted for its motto "In lumine tuo videbimus lumen," we Jews may well raise our heads in pride and point out that it was the ancient Hebrew psalmist who said, "For in thee is the fountain of life, in thy light we shall see light." Yea, the law has gone forth from Zion, and the word of the Law from Jerusalem—and we,—the heirs of a literature founded on the Law and the word of God; of a tradition that we are a kingdom of priests and a holy people,—are in duty bound, for our own sake and for the sake of mankind,—for our righteous pride of race, and to fulfill our obligations to the world,—to maintain the ideals which are the foundation of our literature, our history and our traditions. In the words of Hillel, "If I am not for myself, who is for me; and if I am only for myself, what am I; and if not now, when?"

It is because we older Jews, men who, while working in the multifarious activities of civic life, yet feel our pride of race, and the glory of our history, and the beauty of our faith, that we stand ready to help you in the movement you have initiated. As you probably know, I have for some months taken an active interest in the formation of a self-constituted Graduate Advisory Committee for this Association. The functions of this Committee have not been

fixed by any provisions of your constitution, and though I personally do not believe that your constitution should at this time grant to this self-constituted committee any specific powers, yet I deem it of great importance to the success of the Movemet, represented by your Association, that the exact limitations of the functions of such a committee be clearly understood, both by the members of the committee and by the members of your Association. The strength of your Association lies in my opinion in the fact that it represents a spontaneous movement on the part of students, and is not a movement created by the elders of the community, and sought to be imposed by them upon the student youth. Your Movement means a realization that the Torah which God gave through Moses is not a yoke imposed upon the House of Israel, but is rather a precious ideal which the Jews have received from their fathers, and which it is their privilege and duty to preserve.

We older men of the community stand ready to help you in the study of the Jewish past in order that you may in the future advance the ideals on which the ancient Jewish culture is based. We seek to impose on you no views of our own; our part must be confined strictly to helping you in the work which you have set before yourselves. You must do your own studying, and from your study you must develop your own views, and then must do your own share in proving that the ideals of our past are not merely the ideals of a narrow Ghetto life, but are ideals of universal significance. We seek merely to transmit to you the heritage which we ourselves have received, so that you too may transmit it to the youth who will follow you. We are willing to give you the opportunity to learn, for yourselves, the true meaning of this heritage,—but you must yourselves carry on the Movement you have initiated. Without interference on our part except in the form of friendly advice, without dependence on your part, except in matters where you find yourselves unable to proceed without our aid, this Movement of students, and for students, should be carried forward by the students.

IV

THE CONSTITUENT MENORAH SOCIETIES

The reports which follow present a description of the history, the circumstances, and the activities of each of the Menorah Societies which constitute the Intercollegiate Menorah Association. These reports are arranged, as far as possible, in the chronological order of the foundation of the various Societies.

Harvard University

The Harvard Menorah Society was organized in the fall of 1906 "for the study and promotion of Hebraic culture and ideals." Theretofore, the field of Hebraic culture and ideals had been almost entirely neglected by the students; and, to remedy this neglect, a strong and organized effort was necessary. A call was issued through the Harvard *Crimson* to all men in the university who might be interested in forming a society for the study of the history, religion, literature, and the contemporary life and problems of the Jewish people. At the meeting held as a result of this call, in the Harvard Union, on November 8, 1906, the Harvard Menorah Society was organized. A committee waited upon President Eliot and Dean Briggs, both of whom heartily approved of the organization. Profesor George F. Moore, in behalf of the faculty, welcomed the Society at its Public Dedication Exercises held in Phillips Brooks House Parlor on February 21, 1907. The program of exercises was as follows:

Purpose of the Meeting.....Henry Hurwitz '08

Music.

The Harvard Menorah Society.....Allan Davis '07*

The Spread of the Menorah Idea.....Isaiah Leo Sharfman '07

Music.

*The Presidents of the Harvard Menorah Society have been: 1906-1907, Allan Davis of Pittsburgh, Pa.; 1907-1908, I. Leo Sharfman of Boston, Mass.; 1908-1909 and 1909-1910, Henry Hurwitz, of Boston, Mass.; 1910-1911, Herbert B. Ehrmann, of Louisville, Ky.; 1911-1912 and 1912-1913, Aaron Horvitz, of Pittsburgh, Pa.; and the present year, Isadore Levin, of Detroit, Mich.

The Name and the Symbol.....Hyman Askowith '07*

UNVEILING OF THE MENORAH

LIGHTING OF THE LIGHTS

Dedicatory Poem in Hebrew. *Ner Yisrael* ("The Light of Israel")
.....Abraham Simon '10
Violin Solo: "Kol Nidre" .....Lazarus Louis Silverman 2G
Jewish Idealism .....Professor George Foot Moore

Music.

The Society started with a membership of seventeen. Since its organization the membership has continually increased until this year it is 160. All the business of the Society is transacted, as its constitution provides, by an Executive Council, consisting of the officers, ex-presidents remaining in the university, and five other members.

The honorary Vice-Presidents of the Society are Professor David Gordon Lyon of the Semitic Department of Harvard University and Mr. Jacob H. Schiff, of New York. It may be noted that the late Professor Charles Cross of Harvard was one of the first two honorary Vice-Presidents.

The work of the Society is designed to give its members primarily, and the students at the university in general, a just appreciation of Hebraism, which is conceived as including all the manifestations of the Jewish spirit in the past and in the present, and an intimate knowledge of contemporary Jewish problems. To carry out this design various means have been adopted and are in use at the present time.

In the first place, the Menorah Society meets on alternate Monday evenings to listen to lectures by prominent authorities on important Jewish subjects. These lectures are followed by questions and informal discussion in which the members take part. The lectures serve to instruct the members and to arouse their interest in Jewish life and thought. During the present academic year the following men have already lectured: Professor Richard Gottheil of Columbia University, on "The Balkan Wars and the Jews of the Orient;" Professor Bliss Perry of Harvard on "The Interest of Jews in International Conciliation;" Professor Max L. Margolis of Dropsie College on "The Bible in the Making;" Dr. J. L. Magnes of New York on "Judaism at Its Sources and Present-day Deflections;" Dr. Cyrus Adler of Dropsie College, on "The Settlement

*Mr. Askowith was the one who suggested the name of the Society, and he also designed the Society's seal and "shingle," i. e. certificate of membership given to each member of the Society.

and Development of the Jews in America;" Professor Israel Friedlaender of the Jewish Theological Seminary on "The Problem of the Jewish University;" and Rabbi Abraham A. Neuman of Dropsie College on "Jewish Life in Mediaeval Spain." In the further course of this year the following men are expected to speak: Professor M. M. Kaplan of the Jewish Theological Seminary, Dr. Moses Hyamson of New York, Dr. Isaac Husik of the University of Pennylvania, Mr. Herman Bernstein of New York, and Professor I. Leo Sharfman of the University of Michigan. During the past few years many others of the most prominent scholars, publicists, and religious leaders have lectured before the Harvard Menorah Society, among them being President Charles W. Eliot, Professor C. H. Toy, Professor G. F. Moore, Professor D. G. Lyon, Professor George Santayana, Professor W. S. Ferguson, Professor R. B. Perry, Professor T. N. Carver, Professor Ephraim Emerton, Dr. Lyman Abbott, Dr. David Philipson, Dr. Stephen S. Wise, Dr. Samuel Schulman, Dr. J. Leonard Levy, Dr. Max Heller, Dr. Henry Berkowitz, Dr. Maurice Harris, Dr. Harry Levi, Dr. Charles Fleischer, Dr. Louis Grossman, Dr. William Rosenau, Dr. Edward N. Calisch, Dr. Joseph Jacobs, Judge Julian W. Mack, Mr. Jacob H. Schiff, Mr. Samuel Strauss, Mr. Jacob de Haas, Dr. Shmaryohu Lewin of Russia, Dr. Nathan Birbaum of Austria, and others.

Thus, a great variety of topics in Jewish history and literature have been treated before the Society by different authorities, and many points of view have been presented towards present-day Judaism and Jewish problems. And the members of the Society themselves come from so many localities and look upon Jewish life and problems from so many different points of view that the Menorah Society is, in fact, a forum for the presentation of almost every conceivable attitude towards Judaism and Jewish life.

It has been felt, however, that the members of the Menorah Society should not be mere passive listeners to a series of lectures, but should of their own initiative actively study and investigate Jewish history and literature. A Menorah Study Circle has therefore been organized, under the leadership of Rabbi Harry Levi of Boston, for the study and discussion of certain topics in Jewish history, literature, and thought. This Study Circle meets on alternate Wednesday afternoons. Carefully prepared papers on subjects assigned beforehand are read, and thorough criticism and discussion follow.

The members of the Society have also been stimulated to take the courses of instruction which the university offers in Semitics. As a further incentive to Jewish reading and study, the Society has been

enabled, through a gentleman's generosity, to distribute among the members copies of Ahad Ha-'Am's Essays and Dr. Schechter's Studies in Judaism.

Moreover, through the kindness of Mr. Jacob H. Schiff, the Harvard Menorah Society has been able to offer to Harvard University annually since 1908 a prize of $100 for the best essay by an undergraduate on a subject concerning the history and achievements of the Jewish people. It will be interesting to insert here a copy of the minutes in the records of the Harvard Corporation touching this prize.

At a meeting of the President and Fellows of Harvard College in Boston, January 27th, 1908,

The President presented the following letter:

Cambridge, Mass., January 22, 1908.

"Harvard Menorah Society,

To the President and Fellows of Harvard College:

Through the generosity of Jacob H. Schiff, Esq., of New York, the Harvard Menorah Society is able to offer to the Corporation of Harvard University, until further notice, the sum of one hundred dollars annually to be awarded as a prize, to be known as the "Harvard Menorah Society Prize," for an essay by an undergraduate in Harvard College on a subject connected with the work and achievements of the Jewish people.

The award of this prize "is to be made by a committee of three to be named by the President of the University; and as to one member of this committee, the Harvard Menorah Society is to make recommendation, while the Semitic Faculty is to make nomination of a second member." All undergraduates competing for this prize must hand in their essays, the subjects of which must be approved by the chairman of the above committee, not later than May first of each year.

The first award is to be made during the present academic year. If this offer is accepted, therefore, it will be necessary to have this committee on the Menorah Prize appointed at an early date.

Yours very respectfully,

I. L. SHARFMAN, President.

Whereupon it was voted that the offer of the Harvard Menorah Society be gratefully accepted on the terms stated in the foregoing letter.

This prize has proved to be an excellent incentive to Jewish study and research. Men have been encouraged to write their theses in

the regular courses in history, literature, economics, and so on, on Jewish subjects, in order to be able to present them for the Menorah prize.

The winners of the prize have been as follows:

In 1908, James M. Rosenthal for an essay entitled, "The Jews of Newport, 1760-1785."

In 1909, Albert Koblitz, for an essay entitled, "The Development of the Yiddish Drama."

In 1910, Joseph L. Weinberg, for an essay entitled, "The Economic and Social Status of the Jews in Russia."

In 1911, Harry Wolfson, for an essay entitled, "Maimonides and Halevi: A Study in Typical Jewish Attitudes Toward Greek Philosophy in the Middle Ages." (This essay has been published in the *Jewish Quarterly Review,* New Series, Volume II, pages 297 ff.)

In 1912, David Rubin, for an essay entitled, "The Jew in Industry in America, with Especial Reference to the Russian Jew and the Clothing Industry."

In 1913, Edward D. Coleman, for an essay entitled, "A Characteristic Jewish Community in a New England City: A Study in the Americanism and Judaism of the Russian Jews in the smaller American Cities."

This year an especially large number of undergraduates are competing for the prize.

The purposes of the Menorah Society being intellectual and cultural, it does not engage in purely social functions. At the beginning of the academic year, however, an informal reception is held for the new men in the university. At this meeting the aims of the Society are explained and the plans for the year outlined. Since 1909, the Society also holds annually a formal dinner in Boston by way of closing each year's work. A number of notable speeches have been made at these dinners. Among the guests and speakers have been President Eliot, Professor Barrett Wendell, Professor Bliss Perry, Professor David G. Lyon, Professor T. N. Carver, Dr. Milton Rosenau, Mr. Jacob H. Schiff, Mr. Louis D. Brandeis, Mr. Aaron Aaronsohn, Director of the Jewish Agricultural Experiment Station at Haifa, Palestine, Rabbi David Philipson, Rabbi J. Leonard Levy, Rabbi H. G. Enelow, the late Dr. David Blaustein, and others.

The Harvard Menorah Society is no more a philanthropic than it is a social organization. But, unofficially, the Society does serve as an intermediary between those organizations in and about Boston that need Sabbath school teachers, night school teachers, settlement workers, and the Jewish students who are available for this work.

Faithful to the intellectual and idealistic purposes of its founders, the Harvard Menorah Society has brought together, upon its academic, non-partisan platform, students of various beliefs and of different economic and social stations. It has brought together Russian Jews and German Jews as they have never been brought together before at Harvard. It has given all the kinds of Jewish men at the university the opportunity for a closer understanding and a more sympathetic appreciation of each other. It has provided the uiversity with another bond of friendship and union between Harvard men. It has fostered among its members a serious and tender interest in the Jewish past and present and future. In the spirit of Harvard University, which is the spirit of the search for truth in freedom, the Society has encouraged and aided its members in their search for the truth in Jewish history and religion and life. It has stimulated independent Jewish thinking among them, has vivified their Jewish consciousness, and has strengthened their Jewish will. And now, with a loyal and increasing band of alumni all over the country, with a large and ever growing student membership, with a high and assured status in the life of Harvard University, the Harvard Menorah Society looks forward with confidence to its future in the service of Hebraic Culture and Ideals.

CONSTITUTION OF THE HARVARD MENORAH SOCIETY.*

ARTICLE I: NAME

Sec. 1. The name of this organization shall be the Harvard Menorah Society, a Society for Hebraic Culture and Ideals.

ARTICLE II: OBJECT

Sec. 1. (a) The object of this Society shall be to study and to promote the culture and ideals of the Jewish people.

(b) In pursuance of this object the Harvard Menorah Society is a constituent Society of the Intercollegiate Menorah Association.

ARTICLE III: MEMBERSHIP

Sec. 1. *Kinds of Membership.*—Membership shall be of three kinds: active, associate, and honorary.

Sec. 2. *Active Membership.*—(a) All members of the University shall be eligible to active membership.

*This is given as an example of Menorah Society Constitutions.

(b) An active member is one who has paid the initiation fee and annual dues or has attended at least three meetings. (See Article IV.)

(c) Members of other educational institutions of collegiate rank in Boston and vicinity may also be admitted to active membership by a unanimous vote of the Executive Council upon the conditions defined in clause (b).

Sec. 3. *Associate Membership.*—(a) Past members of the University shall be eligible to associate membership.

(b) An associate member is one who has paid at least the first installment of the Associate Membership Dues. (See Article IV.)

Sec. 4. *Honorary Membership.*—(a) Honorary members shall be chosen from those who have done signal service for Hebraism or the Jewish people.

(b) Persons shall be presented for honorary membership by the Executive Council, and shall be elected thereto by unanimous vote of the Society.

ARTICLE IV: FEES AND DUES

Sec. 1. The initiation fee for active members shall be one dollar.

Sec. 2. Annual dues for active members shall be one dollar.

Sec. 3. The dues for associate members shall be ten dollars, payable as a whole, or in annual installments of two dollars.

Sec. 4. The dues of associate members shall constitute an Associate Membership Fund, which shall be used exclusively for the substantive work of the Society.

ARTICLE V: OFFICERS

Sec. 1. The officers of this Society shall be a President, a Vice-President, two Honorary Vice-Presidents, a Secretary, a Treasurer, a Librarian, a Representative to the Administrative Council of the Intercollegiate Menorah Association, a Local Editor of the Menorah Journal, and an Executive Council, consisting of the President as chairman, past Presidents who are members of the University, the other officers, and five other members.

Sec. 2. (a) The President, the Vice-President, the two Honorary Vice-Presidents, the Secretary, the Treasurer, and the members of the Executive Council shall be elected at the last meeting of the University year, to serve for the following year.

(b) The Librarian, the Representative to the Administrative Council of the Intercollegiate Menorah Association, and the Local Editor of the Menorah Journal shall be appointed by the Executive Council.

Sec. 3. The duty of the Executive Council shall be to conduct the affairs of the Society.

Sec. 4. An Advisory Committee, consisting of the President and two associate members designated by the Executive Council, shall direct the use of the Associate Membership Fund and may be called upon by the Executive Council for advice upon the affairs of the Society in general.

ARTICLE VI: AMENDMENTS

Sec. 1. Amendments to this Constitution may be made by a two-thirds vote at two successive meetings of the Society.

University of Minnesota

The history of the Menorah Society of the University of Minnesota may be traced through two periods: from 1903 to 1911, and from 1911 to the present time. The Society was first organized in 1903 as the University Jewish Literary Society. It began with a membership of six and increased, by 1911, to about 30. The motive of the organization was primarily to afford a congenial meeting place for the Jewish students at Minnesota. The aim of the Society was practically identical with that of the present Menorah—namely, to study and advance Jewish culture and ideals. The work of the Society during this period was carried on by monthly papers and discussions on Jewish problems, history, and literature by the students; by social service, such as, for example, the organization of and teaching in night schools for immigrants (which have since been taken over by the municipal authorities); and by more purely social activities, such as dances, banquets, and picnics.

The second period of the Society's history begins in 1911. The name was changed to the Menorah Society of the University of Minnesota. The number of members about doubled. Meetings are now held as before, but fortnightly instead of monthly. The student papers and discussions are supplemented by addresses of notable speakers, such as, for example, President Vincent of the University, Senator Miles Poindexter (on the passport question), and Dr. Stephen S. Wise. The work of the Society has been stimulated by the establishment, for Menorah members, through the generosity of the Minneapolis B'nai B'rith, of annual prizes of ten, fifteen, and twenty-five dollars, for essays relating to Jews and Judaism. In May, 1912, Israel Zangwill's "Children of the Ghetto" was presented by members of the Menorah Society. The undertaking was

an acknowledged financial and artistic success. The proceeds of the play, about $1,000, are now employed as a loan fund for needy Jewish students. The Minnesota Menorah Society was largely active in the formation of the Intercollegiate Menorah Association, particularly in bringing about the Constituent Convention.

The work of the current academic year, 1913-1914, may be outlined in a little greater detail. At the beginning of the first semester there was the annual "get together" banquet, at which about 60 were present. Short addresses were made by members of the Society and by several prominent Jewish representatives from outside the University. Fortnightly meetings have been held, as in the recent past, at which papers, discussions, and occasional outside lectures were given. A meeting that was particularly memorable was the one at which Dr. Stephen S. Wise delivered a very impressive address on "What is Wrong with the Jew?" before a university audience of about 900. For the second semester a definitely prepared and printed program of lectures and papers has been issued. (This program will be found at the end of this report.) The Society is looking forward with very keen anticipation to the meeting scheduled for February 25, Chancellor Evening, at which an address will be delivered by Mr. Henry Hurwitz, Chancellor of the Intercollegiate Menorah Association, on "The Nature and Purposes of the Menorah Movement," an official university welcome will be given by Dean William Vance of the College of Law, and an address will be made in behalf of the Jewish community at large by Dr. S. N. Deinard.

The attitude toward the Minnesota Menorah Society of the governing officers of the University and of the non-Jewish members of the faculty is strongly encouraging. Of the six Jewish faculty men, two are sympathetic to the Menorah Idea, and four are actively interested in the work of the Menorah Society. Of the students, the non-Jewish men are either ignorant of the existence of the Society or they are entirely indifferent. About one-half of the Jewish students are members of the Society—that is, there are 50 Menorah members out of a Jewish student body of about 100. Probably not more than 15 to 20 are consistently and energetically active in the work of the Society.

The greatest need of the Minnesota Menorah Society is stimulating lecturers. The students are too busy to devote very much time to intensive study of their own. The Society will look to the Intercollegiate Menorah Association for these lecturers. The most effective way of stimulating Jewish study among the students themselves is by the inclusion of such work in the regular university

curriculum. For that purpose, it is hoped that the chair in Hebrew Literature and History may be reëstablished at the University of Minnesota.

The detailed program of the Minnesota Menorah Society for the second semester of the academic year 1913-1914, a part of which has already been carried out, is as follows: Wednesday, January 14—Mr. Louis L. Schwartz on "The B'nai B'rith Prizes"; the Hon. John W. Willis on "The Jew and the Law"; Mr. Gustavus Loevinger on "The Jews of Europe." Thursday, February 5—A Post-Examination Jubilee, in Engineering Hall. Wednesday, February 11—Dr. Henry M. Sheffer of the Department of Philosophy, on "Bergson and Spinoza: Two World Forces"; Mr. Hymen Z. Mendowitz on "Jewish Marriage and Divorce." Wednesday, February 25—Mr. Henry Hurwitz, Chancellor of the Intercollegiate Menorah Association, on "The Nature and Purposes of the Menorah Movement"; Dean William Vance of the College of Law, on "The Attitude of the University Authorities"; Dr. S. A. Deinard on "The Attitude of the Community"; Mr. Benjamin Wilk on "The Minnesota Menorah Society." Wednesday, March 11—Dr. F. N. Swift of the Department of Education, on "What Modern Education Owes to the Jew"; Mr. Isidore Frish on "Jewish Immigration: Its Causes." Wednesday, March 25—Dr. Moses Barron on "The Jew from the Medical Standpoint"; Mr. William Ginsberg; Mr. Thomas Myers. Wednesday, April 8—Mrs. A. Berman on "Jewish Women Since the Exile"; Miss Ida Blehert on "Jews and Social Centers"; Miss Florence Goldberg on "Problems of Modern Jewry." Thursday, April 23—Dr. Richard Burton of the Department of English, on "The Jew in Literature"; Mr. David Schwartz on "The Jew in Ethics." Wednesday, May 6—Dr. George E. Vincent, President of the University of Minnesota. Wednesday, May 20—Final meeting: Reports and Election of Officers.

University of Illinois

The Society was founded in 1907 by a small group of students, as the result of a spontaneous desire to come together for the study of Jewish culture. It was organized as the "Ivrim," and remained under that name until 1912.

The Society struggled along with varying success, sometimes maintained by the force and activity of one man, and sometimes by the interest and work of a small group. The heterogenous character of the membership presented difficulties in the way of har-

monious prosecution of the Society's purpose. Lack of money prevented the use of lecturers. There was, however, a steady advance in the condition of the Society from year to year, until, at the present time, the Illinois Menorah Society is a decidedly healthy organization. Up to 1911, the membership averaged about 30. Since 1911, there has been a steady growth in numbers, the membership being about 75 during each of the last two years. Moreover, the Society is now more representative of the entire Jewish student body than it has ever been before. Where, at first, there was an element which took no interest at all in the work of the Menorah Society, the present situation is that practically all elements are actively interested.

The work of the Illinois Menorah Society has been helped, to no small extent, by the splendid library facilities which were made possible through a generous bequest from the local B'nai B'rith organization. It is hoped that the lecture facilities which the Intercollegiate Menorah Association is now providing for the constituent Societies will further aid the Illinois Menorah in the prosecution of its work. Already a growth in Jewish spirit and in Jewish knowledge among the students of the University of Illinois has been brought about through the activities of the Society. Menorah men are looking forward to a greater and more effective usefulness in the future.

The university authorities exhibit an extremely friendly attitude towards the Menorah Society. Perhaps the most notable occasion of the expression of the official regard towards the Society was at the meeting on December 10, 1913, when President Henry Hurwitz of the Intercollegiate Menorah Association spoke upon "The Nature and Purpose of the Menorah Movement," and President Edmund J. James of the University expressed his gratification at the presence of the Menorah Society at Illinois as the representative of the culture and learning of one of the constituent elements in the people of that state.*

The Society is now a permanent organization. The Jewish students are behind it almost as a unit. Moreover, the number of Jewish students at the University of Illinois is increasing very rapidly each year, and every year's increase adds also to the growth and influence of the Menorah Society. Higher standards are being set, better men are taking hold, and the work gains in dignity and effectiveness. The membership is composed in part of students coming from Chicago, and in part of students coming from the

* For the address of President James, see *supra*, page 39.

smaller cities of the western states. The Menorah Society exercises an important influence upon the men who come from points remote from Jewish centers; and it is significant to note that these men constitute one of the most interested and energetic elements in the membership of the Society.

University of Missouri

The Menorah Society at the University of Missouri was first organized in the fall of 1907, chiefly through the efforts of Dr. Louis L. Silverman, a member of the Menorah Society of Harvard University, who at that time joined the faculty at Missouri. Upon the departure of Dr. Silverman from Missouri, after two years, the Menorah Society waned, until it was reorganized in the fall of 1912. In order to rid itself of a disturbing clique, the Missouri Menorah Society was again reorganized during the current academic years 1913-14, by those of its members who were more interested in the real aim of the Menorah Society; and now, with a clearer understanding of its purposes and principles, the Missouri Menorah Society looks forward to larger and more efficient activities at the University.

There are now seventy-five Jewish students at the University of Missouri, but only twenty-five of them are members of the Menorah Society. It is one of the chief problems of the Society to attract to its work the larger portion of the Jewish student body. On account of its being in the midst of a very small Jewish community, the Society has not been able hitherto to win the support of any influential men, and because of its great distance from any large city, it could not afford to bring any prominent speakers to increase interest in its work. Now, through the influence and assistance of the Intercollegiate Menorah Association, the Missouri Menorah hopes to make itself more effective at the University.

A number of meetings have been held this year, at which papers were read by the members on Jewish topics, such as "The Jew in Agriculture," "Assimiliation," and "Yiddish Literature."

What the Society most needs is a supply of Jewish books and the presence of Jewish lecturers from time to time. Through the forthcoming visit of Chancellor Henry Hurwitz at the University, in March, it is expected that the purposes of the Menorah Society will be more clearly understood by the whole University and that in consequence its membership and activities may be largely increased.

College of the City of New York

The Menorah Society of the College of the City of New York was organized in February, 1910, for the purpose of studying and advancing Jewish history and culture. During the first term of its existence, under the leadership of its first president, Abraham Cohn, and with the hearty and enthusiastic support of Dr. J. L. Magnes and Professor M. M. Kaplan, the small group composing the membership of the society laid the foundations for the larger and broader Menorah work. So energetically did the Menorah Society enter upon its task that after it had been in existence for but six months the Zionist Circle passed away and its members became active workers in the only Jewish organization in the College, the Menorah Society.

It was under Isidore Berkson, the second president of the organization, that the real Menorah work was begun, and the Menorah Society came to the notice of faculty men and met with their hearty approval. It was during this administration that the preliminary eastern conference with regard to national Menorah organization was held at Columbia University. The Menorah Society of the College of the City of New York sent its delegates to this conference and subscribed to the purpose for which it was called and to the plans which the conference adopted. Meetings were being held every fortnight with addresses by invited speakers from the city and discussion by the members. In addition, courses on Post-Biblical Jewish History, The Prophets, and the Interpretation of the Bible were given under the auspices of the Menorah Society and were well attended.

During the academic years 1911-12 and 1912-13 the Society continued to grow in numbers, but its activities were largely the same as in the past, except that instead of the regular courses a Jewish Forum was established for open, informal discussion, and formal monthly lectures were instituted.

At the end of the academic year 1912-13 it became clear that the Society had reached a stage in its development at which it was imperative to make an organized effort to bring most of the Jewish men in the College under the Menorah standard. Accordingly, the Executive Committee met during the summer vacation and outlined a comprehensive program of work for 1913-14, intensive as well as extensive, which might serve to keep the flame aglow in those already interested in and acquainted with Jewish history, culture, and ideals, as well as to reawaken the Jewish consciousness in those of

the college men who were at that time almost complete strangers within the Jewish gates. This program, issued in the form of a prospectus, provided for courses of study in Jewish History, Jewish Literature and Philosophy, and the Bible, and a special course in Hebrew Grammar, which was given to meet a spontaneous desire on the part of the students to become better acquainted with the Hebrew language in order that they might better understand the spirit of the great literature in which Jewish ideals are expressed. It provided, in addition, Forum Meetings for informal discussion and monthly lectures by learned scholars and prominent men from the College and the community.

Thus far this year Professor M. M. Kaplan has spoken on "The Menorah Idea"; Rabbi Isaac S. Moses on "Reformed Judaism"; Professor Richard Gottheil on "Jews in Various Lands"; Rabbi Joel Blau on "Is There a Conflict Between Judaism and Modern Science?"; Rabbi Elias Solomon on "The Essence of Judaism"; Professor Harry A. Overstreet, of of the Philosphy Department of the College of the City of New York, on "Universalism: Is it Possible?"; and Rabbi Stephen S. Wise on "What is Wrong with the Jew?" At the monthly meetings there has been an average attendance of about 25; at the Forum Meetings the average attendance has been about 70. Free and interesting discussion has followed all the talks, and has been particularly animated and instructive at the Forum Meetings. It is gratifying to note that not only Jews in the full sense of the word but also less conscious Jews, and not a few Christians, take part in these Forum discussions and seem to derive much profit from them. Of this last group, one Southwick, captain of the College basketball team, said as he passed out of the alcove where these Forum Meetings are held: "They're great. Does the Menorah Society hold these often?" The Society is surely, though gradually, making clear the Menorah Idea. The courses have attracted some 40 men, who are well pleased with, and have learned to admire, Rabbi Elias Margolis (Jewish History), Rabbi Nathan Blechman (The Bible), Rabbi Samuel Margoshes (Jewish Literature and Philosphy), and David Katz, a senior in the College, who is leading the men studying Hebrew Grammar.

The membership of the Menorah Society is now 165, but a small percentage of the large Jewish student body of the College. It is significant, however, that so many men have seen fit to enroll themselves as members, in view of the fact that in the College of the City of New York the Jews are not forced to group themselves in an organization of their own. It is also significant that the majority of the alumni who had been members of the Society in their under-

graduate days are maintaining their interest and activity in Menorah work.

A detailed program of the work for the current academic year 1913-14 is now given.

The program at the Regular Meetings is as follows: October 8—Freshman Meeting. "The Meaning of a Menorah Society." October 29—Senior Meeting. "Jewish Music." November 17—"Reformed Judaism and Assimilation." November 26—"Various Jewish Sects." December 10—"The Jewish Problem in Various Parts of the World." December 24—"Hebraic Culture." January 7—"Cultural Zionism as Interpreted by Ahad Ha'am." February 11—"Persecution of the Jews in the Middle Ages." February 25—"Jewish Philanthropy." March 11—"Jewish Art." March 25—"Renaissance of Jewish Education." April 8—"Jewish Geniuses and Great Men." April 22—"Hebrew Literature." May 6—"Jewish Science." May 20—Open Meeting.

The program at the Forum Meetings is as follows: October —"Is there a Conflict between Judaism and Modern Science?" October 20—"What is the Essence of Judaism? November 6—"Why Must the Jewish People be Persecuted?" November 20—"A Historical Interpretation of Judaism." December 11—"Are the Jews a Nation, or Can they become One?" January 8—"Is Universalism Possible?" February 10—"How to Solve the Jewish Problem in the East." February 19—"How to Solve the Jewish Problem in America." March 5—"The Problem of Immigation as it Affects American Jewry." March 19.—"A Defense of Traditional Judaism." April 2—"Tradition as a Static and as Dynamic Force." April 16—"Reformed Judaism." April 30—"The Jewish Sabbath." May 14—"Can Assimilation Solve the Jewish Problem?" May 28—"Can Zionism Solve the Jewish Problem?"

In addition to these regular meetings and forum meetings, four systematic courses of study have been established as follows: (1) Jewish History — Post Biblical; (2) An Extensive Study of the Bible; (3) Jewish Literature and Philosophy; (4) Hebrew.

University of Michigan

The Menorah Society of the University of Michigan was organized February 27, 1910. The nature and purpose of a Menorah Society, as conceived today, were not entirely understood by the founders of the Michigan Menorah, and hence its activities in the beginning were not entirely representative of the Menorah spirit

in its best sense. The cause for the Society's early difficulties may be found chiefly in the fact that the stimulus which led to the birth of the organization resulted from a desire for mere fellowship among the Jewish students of the University rather than from any longing to study and advance Jewish culture and ideals. For almost two years, therefore, the Society's place of meeting was off the campus, and its activities, for the most part social rather than cultural, had received but little recognition or encouragement from the University authorities or from the community at large.

The Michigan Menorah Society became an active campus organization, with a well-defined cultural purpose, at the beginning of the academic year 1912-13. At that time new blood was infused into the Society. This led to a complete transformation in its ideals and activities. Special literary programs were now planned and carried out at each meeting. There were lectures by members of the faculty and original papers by the student members of the Society. Free discussion always followed these lectures and papers, making the meetings both interesting and stimulating. Among the subjects discussed during the year 1912-13 were: "Orthodox and Reformed Judaism," "The Zionist Movement," "The Jew's Place in the Modern World," "Spinoza," "Climate and Topography in the History of Oriental Nations," "The Talmud," "Judah P. Benjamin," "Lessing's *Nathan the Wise*," "Modern Jewish Problems." Among the speakers who addressed the Society during this year were: Professor Carl E. Eggert of the German Department, Professor E. R. Sunderland of the Department of Law, Professor R. W. Sellars of the Department of Philosophy, Professor I. Leo Sharfman of the Economics Department, Professor Frank Carney of the Geology Department, Rabbi Leo M. Franklin of Detroit, Rabbi A. M. Hershman of Detroit, and the Rev. Robert S. Loring of the Ann Arbor Unitarian Church. The chief advance made by the Society during this year (1912-13) consisted in a clear recognition that study is the basic activity of the Menorah Movement; that all other activities are but incidental, and may be justified only in so far as they help to promote the primary object of a Menorah Society—namely, to study and advance Jewish culture and ideals.

The smoker, therefore, which was held in the University of Michigan Union early in that year (1912-13) was not undertaken as an end in itself, but as a means of affording an opportunity to the University authorities and to as large a part of the student body as possible, particularly the Jewish student body, for acquainting themselves with the real objects of the Michigan Menorah Society. A number of students turned out at this smoker. The Menorah

Idea was explained by the officers of the Society, and the attitude of the University authorities and of the University community was expressed by Professor Robert E. Bunker of the Department of Law, Professor Robert M. Wenley, Chairman of the Department of Philosophy, and Mr. Wellington H. Tinker, Director of the University Young Men's Christian Association. Both the aims and the activities of the Society were heartily endorsed by these men. This first open recognition of the Society imbued its members with a new strength and with an increased sense of responsibility. A smoker at the beginning of each semester has now become a fixed institution with the Society. The opportunities which these smokers present for a more particular and a more personal explanation of the nature and purpose of the Menorah Society than is possible at the regular meetings of the Society have not been neglected. As a result, the first smoker increased the membership from twenty to thirty, the second from thirty to more than forty; and at the present time the Society has a membership of about sixty.

But social activities as such have now been definitely abandoned by the Michigan Menorah Society. Up to the academic year 1913-14, an annual dance had been given at Detroit under Menorah auspices. Now that it has been recognized that the holding of a dancing party, however enjoyable and however desirable for the Jewish students from a social standpoint, is in no sense essential or incidental to the prosecution of the Menorah purpose, the annual dance as a Menorah function has been given up.

During the current academic year 1913-14 the Society entered upon the most active and successful period in its existence. The routine business of the Society is transacted by a small board of directors, so that the members may devote themselves entirely to substantive work. In addition to original papers by the members and lectures by the professors in the University, a number of very successful public meetings have been held, at which addresses were delivered by members of the Menorah College of Lecturers, who came to Michigan under the auspices of the Intercollegiate Menorah Association. At one of these meetings (November 9, 1913), Professor Max L. Margolis of the Dropsie College for Hebrew and Cognate Learning, spoke on "The Bible in the Making." A large audience attended, and an interesting discussion followed. At another of these public meetings (February 15, 1914), Dr. Israel Friedlaender, Sabato Morais Professor of Biblical Literature and Exegesis in the Jewish Theological Seminary of America, spoke on "The Political Ideal of the Prophets." Discussion folowed as at the other public meetings. Moreover, through the kindness of

Profesor I. Leo Sharfman of this University, the newly elected President of the Intercollegiate Menorah Association, an opportunity has been afforded Menorah members to meet these lecturers at Professor Sharfman's home for more informal and intimate discussion of the various problems raised. Much good has come from these heart-to-heart talks on Jewish themes. Much good has also come from private reading by the members in the Jewish field. Their private reading was stimulated by the distribution, gratis, among the students most interested in Jewish knowledge, of twenty copies of Ahad Ha'am's Essays. This was done through the Intercollegiate Menorah Association.

Perhaps the most memorable meeting of the current academic year was held on December 7, 1913, in Newberry Hall. Mr. Henry Hurwitz, then President, now Chancellor, of the Intercollegiate Menorah Association, spoke on "The Nature and Purpose of the Menorah Movement in American Colleges and Universities." President Harry B. Hutchins responded to Chancellor Hurwitz's addresses on behalf of the University.* Professor I. Leo Sharfman, who presided, spoke on "Loyalty," and addresses were delivered by Professor Henry A. Sanders on "Menorah Activity as an Aid to Biblical Study" and Professor Robert M. Wenley on "Horizons." There was also a musical program rendered by members of the Society. This meeting, more than any other single event in the history of the Michigan Menorah Society, placed the organization in its proper light before thet university community.

As a stimulus to Menorah work, a Menorah Prize was established at the University of Michigan in March, 1913. Rabbi Leo M. Franklin of Detroit was largely instrumental in its establishment. The official announcement of this prize states: "Through the generosity of Mr. Julius Rosenwald, of Chicago, Illinois, a prize of one hundred dollars has been provided for the best essay by an undergraduate of the University of Michigan upon 'a topic dealing with the literature, the history, and the achievements of the Jewish people.' In his letter upon the subject the donor says: 'I offer this prize with a view of stimulating a general and intelligent interest in a field which promises so well for the disclosing of one of the sources of our modern civilization, the Hebraic, the other being the Hellenistic. The prize shall be known as *The Michigan Menorah Society Prize*, a Society organized at your University for the study of Hebraic culture and ideals, which I desire to encourage.' The donor further provided 'that the award should be given only for essays

* For the address of President Hutchins, see *supra*, page 38.

showing sufficient merit. In case the judges should conclude that none of the essays presented deserves recognition, the year succeeding two prizes shall be offered, each in the sum of one hundred dollars. If two essays should be of equal merit, the judges may divide the prize equally, awarding to each essay the sum of fifty dollars.'" The Judges are Professor Robert M. Wenley, Chairman, Rabbi Leo M. Franklin, and Professor I. Leo Sharfman.

No essay was deemed worthy of an award in 1913. This was largely due to the fact that the announcement of the prize was made so late in the year, and also to the lack of definite suggestion as to the subjects suitable for prize essays. This year, therefore, official notices were posted early about the university halls, announcing the competition, and also suggesting the following subjects for Menorah essays:

(1) The Estimate of the Jewish Religion Given in Houston Stewart Chamberlain's "The Foundations of the Nineteenth Century."

(2) The Relation of Reformed Judaism to Liberal Christianity.

(3) A Review of Fishberg's "The Jews: A Study in Race and Environment."

(4) The Influence of Religion Upon the Jews Today.

(5) Disintegrating Forces in Contemporary Jewish Life.

(6) Houston Stewart Chamberlain's Estimate of the Jew in Modern Civilization (in his "Foundations of the Nineteenth Century").

(7) Jewish Agricultural Enterprise in America.

(8) The Practical Aspects of Zionism.

(9) The Contribution of the Yiddish Drama to the Modern Dramatic Movement.

(10) To What Extent may it be said that the Fundamental Concepts of the Mosaic Law survive in Modern Jurisprudence?

The Michigan Menorah Society was actively interested in the organization of the Intercollegiate Menorah Association. At the western preliminary conference of Menorah Societies held at the University of Chicago, in April, 1912, Michigan men were present, and at the Constituent Convention of the Intercollegiate Association, held also at Chicago, in January, 1913, Michigan sent a representative and became a charter member of the Association. At the Second Convention, held recently at Columbia University, Michigan's representative was elected President of the Association, and another member of the Michigan Menorah Society was elected Secretary.

The prospects of the Michigan Menorah Society are very bright. Having definitely put behind it the period when it was not fully conscious of its real aim as a Menorah Society, it is now in a position to increase its membership largely, and to broaden the scope of its influence in the University. Though the membership is now only about sixty out of a Jewish student body of two hundred, it hopes within a reasonable time to embrace in its membership the larger portion of this student body, including many who were previously opposed to the Society because of misunderstanding. With the stimulus and assistance of the Intercollegiate Menorah Association, rendered the more direct by the presence at Michigan of several of its officers, the Society will be enabled to carry out its object in larger and more effective ways than ever before. Through lectures and Jewish books, which the Intercollegiate Association is now providing, and particularly through the proposed Menorah Journal, which it is hoped may appear at the beginning of the next academic year, the interest of the Jewish students at the University of Michigan in Jewish culture and Jewish problems is bound to be strengthened and developed.

University of Pennsylvania

The Menorah Society of the University of Pennsylvania has zealously striven to give Pennsylvania students a more extensive knowledge of Jewish history and culture and a greater familiarity with Jewish problems. Under the able guidance of Louis Feinberg, Marshall Miller and H. H. Cohen, our Society has succeeded, to a considerable extent, in accomplishing the Menorah purpose.

Our Society was organized in 1911, with an enrollment of 20 members. We have at the present time 125 students on our list of membership. Our members are all Jews, but we have non-Jews attending our lectures and discussions from time to time. There are still about 200 Jewish students in our University who have not yet evinced any desire to join the Menorah Society. The Young Men's Christian Association of the University of Pennsylvania has assured us of its willingness to coöperate with us in reaching all students interested in our work. We feel confident that at the next Intercollegiate convention we shall be able to report a membership of 200.

Our activities have been conducted along various lines:

(1) We have been fortunate in securing as Menorah lecturers Jewish scholars and laymen of international reputation. Among our

lecturers have been Herr Nahum Sokolow, of Russia, who addressed us on "The Status of Jewish Students in European Universities"; Dr. Israel Abrahams, of Cambridge, England, on "Jewish Student Organizations in England"; the Rev. Dr. Moses Hyamson, formerly of England and now of New York, on "English Jewry"; Professor George F. Moore, of Harvard University, on "Jewish Scholarship"; Dr. Ben-Zion Mossinsohn, of Palestine, on "The Holy Land"; Judge Mayer Sulzberger, on "The Future of American Judaism"; Dr. Solomon Solis-Cohen, on "Mediaval Jewish Poetry"; Dr. Julius H. Greenstone, on "The Jewish Consciousness"; Rabbi Marvin Nathan, on "The Menorah Movement", and Dr. Max L. Margolis, editor-in chief of the Board of Bible Translators,, on "Bible Translations—Ancient and Modern". Most of these lectures were given during the last year. At our most recent public meeting addresses were delivered by Intercollegiate President Henry Hurwitz, Dr. Cyrus Adler, of Dropsie College, and Provost Edgar F. Smith, of the University of Pennsylvania. There is an average attendance at these meetings of about 150.

(2) While public lectures tend to instruct our members and to arouse the interest of a large number of Pennsylvania men in the Menorah purpose, we find that the best means of studying Jewish history and of acquainting ourselves with present-day Jewish conditions can be afforded by a regular course of instruction. We have accordingly conducted a course in Modern Jewish History, under the direction of an excellent teacher and a deep thinker, Rabbi Marvin Nathan, an adopted son of our our University. Rabbi Nathan lectures to the class for one hour every week on the history of the Jews in each of the European lands in the order of their importance. He has concluded his lectures on "The Jews in Russia," and he will proceed to treat of "The Jews in Roumania," after the mid-winter vacation. Although this course is given during the lunch-hour, we have an average attendance of 25.

It should be mentioned in this connection that we have in our University excellent courses in the ancient Semitics, under Professor Morris Jastrow. The Trustees and the Faculty of the University have recently inaugurated a two-year course in the History of Jewish Philosophy, conducted by Dr. Isaac Husik. There is no doubt that our University authorities will establish other courses in Jewish history and literature if only the students express a desire to have them.

(3) At our regular bi-monthly meetings we also have interesting and enlivening discussions on such subjects as "Zionism" and "Orthodox and Reformed Judaism." The Menorah men who

take part in the discussions have access to as many books as they may require. As Dr. Morris Jastrow, the head of our Semitic Department, is also our Librarian, and since our University is intimately associateed with the Dropsie College for Hebrew and Cognate Learning, our members have ample opportunity of pursuing the study of Jewish history and literature, individually or in groups.

University of California

In the fall of 1910, the Calipha Club of the University of California was organized for the study of Jewish culture and Jewish questions. In December, 1912, it was decided to change the name to the Menorah Society of the University of California, and to join the Intercollegiate Menorah Association as a charter member.

There are at present about forty members, including men and women. Meetings are held monthly at the homes of the members or their friends, in Berkeley, Oakland, or San Francisco. Papers are read by the members and the papers are followed by general discussion. There have been papers on "The Jews in Egypt at the Time of Philo," "The Jews and Their Holidays," and other topics in Jewish history, literature, and religion. Little business comes up at these meetings, as most of the business of the Society is transacted by the Executive Committee. After the meetings are adjourned, informal dancing and other sociable entertainments are enjoyed. At the last term some of the members gave an act from Israel Zangwill's "The Melting Pot," and it is hoped that parts of other plays will be given this term.

An endeavor is made to have outside speakers at these meetings as often as possible. Among the speakers have been Rabbi Martin A. Meyer of the Temple Emmanu-El of San Francisco, and Professor A. Jaffa of the Department of Agriculture of the University.

While the library of the University of California contains Jewish books, the work of the Society would be stimulated by the provision of Jewish books especially for the members, and it is hoped that the Intercollegiate Menorah Association may be instrumental in providing such books, and also in providing prizes for Jewish Essay competitions.

Ohio State University

The Menorah Society of Ohio State University was organized in December, 1910. The Society, at its inception, had a membership of sixteen. Today it embraces fifty-eight out of a total number of sixty-two Jewish students in the University.

At first the growth of the Society was rather slow. Many of the Jewish students were more or less ashamed of their Jewishness, and they hesitated to affiliate themselves with the Menorah Society because of its atmosphere of Jewishness. Moreover, at the beginning, it was designed primarily as a meeting place for the Jewish students of the University. The first advance was made when the Society undertook to create an interest in the study of Jewish history and literature. The venture proved successful. The programs consisted of lectures and original papers by student members, and occasional debates on Jewish topics. A keen appreciation of such work manifested itself particularly at the beginning of the current academic year, so that smaller circles were organized for a thorough and systematic study of Jewish history. As a result of this work, the Menorah Society steadily increased its usefulness and importance, until today it is one of the leading organizations on the campus, commanding the respect of the faculty and of the entire college community.

The Society first received formal recognition from the University authorities in May, 1913. At that time a banquet was tendered the graduating members of the Menorah Society. There were present at this affair the deans of the various colleges and many of the Jewish alumni residing in Columbus. The President of the Society set forth the Menorah purpose, explained its policies and activities, and asked that the organization be officially received at the University. The enthusiastic responses of the members of the faculty and of the representatives of the Jewish community showed the most cordial spirit of welcome, both on the part of the University and on the part of the outside community.

Having received official recognition, the next problem was to win the good will of the general student body by indicating clearly the nature of the Menorah Idea and the activities which the Society encourages. An opportunity presented itself at the celebration of the fortieth anniversary of the founding of the University, during Commencement week of 1913. One of the feature events on this occasion was a historical pageant in which the Menorah Society took a leading part. The Menorah procession consisted of a number of characters representing successive epochs in the history of the Jewish people. In order to make this picture a true representation of Jewish life, it was necessary to clothe the characters in the national costumes of the various periods. Several members of the Society devoted themselves to research work in order to secure the necessary information. All available material in the libraries of the city was thoroughly digested; old manuscripts were examined;

some resort was made to tradition, and a vivid imagination supplied the rest. The plans were submitted to the Director of the Pageant and he was so inspired by the idea that he offered to supply all the necessary costumes at the expense of the University.

The scheme of the Menorah procession was: First, a herald carrying a pennant upon which was inscribed "Ohio State Menorah." Second, a Levite carrying a silver Menorah. Third, Moses and Aaron attended by four Levites. Fourth, Isaiah reading a scroll. Fifth (representing the Spanish period), two Jews, each carrying a bundle on his shoulders; the first represented poverty and the second represented dignity; one wore a yellow cap and the other had a yellow patch on his back—both symbols of degradation imposed upon them at that time by their Christian neighbors. Sixth (the Renaissance period), Mendelssohn. Seventh, a number of modern Jews, so clothed as to represent their various activities in the history of human civilization. Lastly, the "Daughter of Zion," clothed in white and blue.

Participation in this pageant added an immense amount of prestige to the Menorah Society. There was much favorable comment on the campus, and the local newspapers devoted considerable space to discussing the useful service of the Menorah Society at Ohio State University. Splendid results were soon forthcoming. The popularity of the organization spread over the entire city, as was evidenced in a practical way by the ease with which advertisements were secured for the publication of the Menorah Handbook last fall. This proved to be a successful undertaking.

With these events forming a background, the Society entered upon its most successful year—the present academic year 1913-14. At the first reception given for the students of the university at the beginning of the year there was a turn-out of two hundred and fifty, including a number of members of the faculty. This was a signal for activity and liberalism. Non-Jewish students interested in the Menorah purpose were invited to participate in the work of the Society.

It was clearly recognized that the Society was to be academic in character and scientific in spirit; but to make a recitation room of the Society's meeting place meant sure failure. Hence the Menorah Society was first of all to become a center where all the Jewish men and women could meet, become acquainted, and discuss their problems. In other words, a Jewish spirit among the students was first to be aroused, in order that Jews might not register as Lutherans or German Reformed. Only after this was ac-

complished could the Society hope to proceed with success to a systematic study of Jewish history, culture, and ideals. To develop a social interest was rather a simple matter. By a series of entertainments the Society succeeded in annexing a goodly number of the Jewish student body. This accomplished, the more difficult task of inculcating a desire to carry out the primary Menorah purpose was undertaken. It was soon realized that to make this work successful, outside lectureres would have to be secured. The difficulty was in procuring them. This difficulty is now eliminated to a large extent through the establishment of a Menorah College of Lecturers by the Intercollegiate Menorah Association, whereby the constituent Societies will have speakers come to them from time to time.

The best way to interest the local Jewish community in Menorah activity is by social service work. Within the last two years the Society, through its members, has organized a Young Men's Hebrew Association, a Young Women's Hebrew Association, a dramatic circle, two literary societies, and an Educational Alliance. As a result of such work, the influence of the Menorah Society is widely felt. Mr. Joseph Schonthal, an influential citizen of Columbus and a trustee of the Hebrew Uuion College, has thus become very much interested in Menorah work and proposes to assist the Society in many ways. Already his interest is showing itself. It was through his influence that a systematic course in Jewish history was established. Mr. Schonthal has also donated a set of the Jewish Encyclopedia to the University and only recently he has contributed a hundred and fifty dollars for the purchase of additional Jewish books.

A course of eight lectures on Biblical History is now being given once a month on Sunday afternoons by Professor Julian Morgenstern, of the Hebrew Union College of Cincinnati, under the auspices of the Menorah Society. A course in Jewish literature is being conducted by the student members. In addition, there is a course in Jewish Culture and Philosophy by the University Professors and outside lecturers who come to Columbus occasionally. Recently Professor Israel Friedlaender delivered an interesting and stimulating address. Dr. J. Leonard Levy and Dr. David Philipson are also expected to address the Society during the current semester.

On January 14 Mr. Henry Hurwitz, Chancellor of the Intercollegiate Menorah Association, spoke to the entire student body at Convocation, in Chapel, on "The nature and Purposes of a Menorah Society." That same evening Chancellor Hurwitz spoke in-

formally on the work of the Association to the Menorah men in the Ohio Union.

The Society meets fortnightly, alternating between Sunday afternoons and Wednesday evenings. The programs are as follows: On Sunday, a paper is read by a student on Jewish current events, and a paper or an address by a student on Jewish literature. Once a month there is a lecture on Jewish history by Dr. Morgenstern. On Wednesday evenings, there is music, a paper on some phase of Jewish activity, social, political, scientific, or religious, and discussion. Refreshments are usually served after the meeting. The Sunday meetings are attended by a hundred and twenty-five to a hundred and fifty, while the Wednesday meetings are attended by forty to fifty, including, usually, a number of non-Jewish students.

The Society's most urgent need is free access to books and periodicals. The Intercollegiate Menorah Association is solving the problem of books, by establishing a Menorah Library for each constituent Society. The university has promised to procure Jewish periodicals and magazines. With this need satisfied, the prospects of the Menorah Society of Ohio State University are very bright.

Columbia University

The Columbia Menorah Society was organized in February, 1911, by a small group of Jewish students. The organization was accomplished without external aid or stimulation. The aim of the Society is to study the history, culture, and problems of the Jewish people. The presidents of the Society, who are largely responsible for its character and effectiveness, have been Isidor Blum, Abraham Wolk, and Abraham Silverstein. The Society has grown slowly but steadily. The present average attendance at regular meetings is from thirty to forty men.

The meetings of the Society are held fortnightly, in the evening, on the Columbia campus. Usually an address is made by an outside speaker. These speakers consist of men prominent in their professions, special authorities in Jewish fields, heads of important Jewish institutions in the city, and prominent rabbis from New York and its environs. Care is taken, in the selection of speakers, to have all phases of Judaism represented. Discussion invariably follows these talks. The burden of the Menorah work, however, rests upon the speakers or lecturers. The students have not yet shown any marked inclination to prepare their own papers or to do any form of intensive work themselves. The activity of the members of

the Columbia Menorah Society, therefore, is almost entirely limited to the part they take at these meetings addressed by outsiders.

The Columbia Menorah Society has been able to reduce social distinctions among the Jewish students to a minimum, and at its meetings a perfect democracy prevails. The Menorah Society is not the battleground of the various Jewish fraternities, for example; for the Menorah adopts a cordial attitude towards all of these fraternities. Neither social nor religious affiliation can affect one's standing in the membership of the Menorah Society.

Thus, the Columbia Menorah Society, because it is situated in the midst of the largest Jewish center in the United States, is able to secure the best of speakers and an abundance of literature. Moreover, not being composed of any particular group of Jewish students in the University, it is a democratic organization, and yet holds a dignified position on the campus. What, then, is the chief problem of the Society?

The task before the Columbia Menorah Society is to stimulate a desire to *study* Jewish culture and Jewish problems. A cultural *loyalty* can be developed, but it is difficult to maintain the students' enthusiasm for Jewish knowledge to such an extent as will lead to intensive personal work. The demands of Columbia University upon the average student and the demands of home (for most of the Jewish students do not live at the University, but in the city and its suburbs) give the students very little opportunity to attend Menorah meetings regularly. This is particularly true in the case of those students, and there are many of them, who live at a considerable distance from the University. This results in a very shifting and uncertain attendance at Menorah meetings. As many as two hundred different faces are seen at the meetings during the year.

In view of these conditions, the work that the Menorah Society can best do, better perhaps than any other agency, is to stimulate or awaken a Jewish cultural loyalty. It may also become a forum for free discussion, and for occasional papers of importance. But the fundamental knowledge and learning which constitute Jewish culture must be presented elsewhere and properly correlated with the work of the Menorah. This work of instruction cannot be done conveniently by the synagogues of the city; and even if the synagogues could undertake such a task their mode of approach would hardly satisfy the academic mind of the college student. It would seem, therefore, that the college itself must afford such instruction. Columbia has a Semitics Department at the present time, but it is devoted entirely to graduate work. If the right elective cours-

es were given by Columbia University, carrying regular credit for undergraduates enrolling in them, a knowledge of Jewish culture might be made part and parcel of the cosmopolitan culture of the American college graduate. Knowing that the students will be given the fundamental facts necessary for a proper appreciation of Jewish culture in the regular university courses, the Menorah Society could encourage men to take these courses; and these men, on their part, would be stimulated to a greater activity in the work of the Menorah Society. With courses in the history, the literature, and the problems of the Jewish people an integral part of the elective curriculum of the University, the Columbia Menorah Society could take its proper place beside such a Department of Jewish Learning, just as any other cultural society maintains a place beside its analogous academic department. In this way, the Columbia Menorah Society could be of maximum value to the student body, both Jewish and non-Jewish, to the University, and to the community.

The Johns Hopkins University

The University Menorah Society of Baltimore, Maryland, was founded in the spring of 1911. An effort had been made several years earlier to form an organization of Jewish students in the nature of a fraternity but, due to unfavorable conditions, the effort failed. It may, however, have had the effect of arousing the Jewish students to the need of some kind of an organization. Several Baltimore Jews discussed the question of forming a Jewish society at the Johns Hopkins University, and a meeting of Jewish students of the University was soon called at the home of one of them, Bertram Benedict. There the University Menorah Society was organized, with a membership exclusively of the Jewish students of the Johns Hopkins University. From the time of the organization till the close of that academic year only two meetings could be held. At these meetings, Mr. Louis H. Levin, Editor of the *Jewish Comment*, and Rev. Dr. William Rosenau were the speakers.

The collegiate year 1911-12 was a year of expansion for the society. A number of lecturers were secured, among them Rev. Dr. Adolph Guttmacher of Baltimore, Rev. Dr. Max D. Klein of Philadelphia, and Dr. Frank R. Blake of the Johns Hopkins University. During the year the membership of the society was extended so as to include Jewish students from all degree-giving colleges of Baltimore. The Johns Hopkins University, the Goucher College (for women), and the College of Physicians and Surgeons were represented in

this Menorah group. Towards the close of the year it was evident that only the students of the Johns Hopkins University and Goucher College were interested in the society, and since only one member of the society was a student of some other institution, it was an easy matter to restrict the membership to students of the two institutions mentioned. It was thought that the presence of members who were not active and only indifferent would have a deteriorating effect upon the remaining members, and the aim of the society at that time was first of all to obtain a firm footing. The name of the society was changed to the Johns Hopkins-Goucher Menorah Society.

The collegiate year 1912-13 was an unsuccessful year for the Society. Only four meetings were held. They were called at such long intervals and were of such a character that the members lost interest in the society.

The first meeting of the present academic year was held on Sunday evening, January 11, 1914. Chancellor Henry Hurwitz of the Intercollegiate Menorah Association spoke on the Menorah Idea, explaining what a Menorah Society should stand for and what it should try to accomplish. The students present, both from Johns Hopkins and from Goucher, felt that the Menorah Society should be carried on with more vigor than in the past. Accordingly, a reorganization took place, and the planning of future work was entrusted to an executive committee. Chancellor Hurwitz emphasized that a Menorah Society must be a university organization, having the recognition and full approval of the authorities. There had before been some doubt about the attitude of the authorities of Johns Hopkins towards the Menorah Society. To clear the situation, Chancellor Hurwitz and Doctor William Rosenau, Professor in the Semitics Department, interviewed Dean Griffin with regard to the attitude of the Johns Hopkins authorities towards a society having the Menorah purposes. Dean Griffin expressed himself cordially towards the Menorah Society and brought the question of university recognition before the Administrative Committee of the Johns Hopkinds University. The Administrative Committee, on learning of the true nature and purposes of the Menorah Society, authorized Dean Griffin to say that they would be glad to do anything in their power to promote the welfare of the Menorah Society at Johns Hopkins. Because Dean Griffin did not approve of having in the Menorah Society members from another institution, it has since been reorganized as a purely Johns Hopkins Society.

At its meeting on Sunday evening, January 25, Professor Israel Friedlaender of New York spoke upon "Jewish Culture and the Purpose of the Menorah Society." On Sunday evening, February

8th, Mr. Louis H. Levin addressed the Society on "The Language Question in the Jewish Technical Institute of Haifa, Palestine." Very interesting discussions followed the lectures at each meeting.

It is hoped now, that, with the status acquired by the recognition and approval of the University authorities, and with the assistance of the Intercollegiate Menorah Association, especially in affording lectures, the Johns Hopkins Menorah Society will be more active and effective than ever in the past.

Owing to the fact that the buildings of the Johns Hopkins University are closed on Sunday, when it is most convenient for the Society to meet, the Society is forced to hold its meetings outside of the University, generally in the vestry rooms of one Temple or another in the city of Baltimore.

Cornell University

The Cornell Menorah Society was organized in 1911, through the initative of several Jewish undergraduates and two of the Jewish faculty members, Dr. L. L. Silverman and Dr. W. A. Hurwitz, who came from Harvard. During the first two years of its existence, the Society numbered a membership of about twenty, from a Jewish student body of nearly four hundred. The activities of the Society were limited to occasional meetings at which subjects of Jewish interest were discussed by members of the faculty and members of the Society.

In 1912, the Cornell Menorah Society joined the newly organized Intercollegiate Menorah Association. Immediately following the Society's affiliation with the Intercollegiate Association, a new interest in the work of the Menorah was displayed both by the older members as well as by many Jewish undergraduates who had hitherto shown no interest in the work. The meetings were held more regularly and were better attended.

It was, however, only after the visit of Mr. Henry Hurwitz, the Chancellor, then President of the Intercollegiate Association, that a real live interest in the work and ideals of the Menorah Movement was shown by an appreciable number of Jewish undergraduates at Cornell University. During his stay in Ithaca, Mr. Hurwitz was given opportunity to meet the members of six Jewish fraternities at their chapter-houses and to discuss with them the Menorah Idea. Besides these meetings, an informal reception was tendered Mr. Hurwitz at the home of Dr. L. L. Silverman, at which the members of the Society and their friends were given an opportunity to meet Mr. Hurwitz personally. On November 24, 1913, a public meeting

was held in the auditorium of the Cornell Y. M. C. A. building, at which a large audience was addressed by Mr. Leon J. Rosenthal, President of the Cornell Menorah Society, on "The Aim of the Cornell Menorah Society," by Chancellor Henry Hurwitz on "The Menorah Idea," and by President Jacob Gould Schurman on "The Challenge of the Menorah." President Schurman welcomed Mr. Hurwitz and the Menorah Society in very cordial terms.*

The success of that meeting was an incentive to the officers and members of the Society for increased activities. A program for the entire year was arranged: fourteen meetings to be addressed on topics of Jewish interest by members of the faculty and representative Jewish scholars of America, the services of the latter having been secured through the Intercollegiate Association.

A very successful public meeting, with an excellent attendance, was held during "Farmer's Week", under the joint auspices of the College of Agriculture and the Cornell Menorah Society, at which Mr. Joseph W. Pincus, editor of the "Jewish Farmer," gave an illustrated lecture on "The Jew as a Farmer." The executive committee is now making arrangements for one or two meetings to be given under the joint auspices of the College of Arts and Sciences and the Society.

In addition to these regular meetings conducted by the Society, study circles have been organized for the study of the Bible, Hebrew, Zionism, and Jewish history.

The Society numbers now sixty-five members, including four faculty members. Membership is open to the entire University body, both men and women.

University of Wisconsin

In 1910 a group of Jewish students in the University of Wisconsin, inspired by their own apparent need and by the example of their neighbor, Minnesota, attempted to organize a society for the study of things Jewish; but, through lack of necessary impetus, the project failed. In 1911 the proper encouragement and guidance were supplied by a new member of the Wisconsin faculty and a former member of the Harvard Menorah Society, Dr. Horace M. Kallen. He and Dr. S. B. Wolfenson, of the Semitic Department, were mainly responsible for the successful organization of the Wisconsin Menorah, for the securing of faculty support and recognition, and for guiding the Society through that critical stage that invariably faces a young organization—when the novelty has worn off and the advantages of going ahead are not yet clearly apparent.

* For the address of President Schurman see *supra*, page 34.

The first meeting was held November 13, 1911. Twenty-three students were enrolled as regular members, and nine faculty men and influential residents as associate members.

In 1912, Mr. Julius Rosenwald of Chicago (an honorary member) generously established a prize of $100, known as the Wisconsin Menorah Society Prize, to be given annually for an undergraduate paper of sufficient merit on any subject pertaining to Jewish literature, history, or achievements. It is a commentary on the meagreness of Wisconsin's Judaica that this prize lacked a single contestant last year.

At the end of the last academic year the Society held a successful banquet. There were speeches by President Charles R. Van Hise of the University, Professor Joseph Jastrow, and Dr. Kallen. Professor William Ellery Leonard read an original poem on "The Menorah."

Meetings are held in a University building every second Tuesday. The program consists of papers, lectures, and debates. Occasionally a member of the faculty, a lecturer from Milwaukee or Chicago, or a prominent Jewish visitor addresses the Society on pertinent topics. Chiefly to be remembered among the latter are Miss Henrietta Szold, who was made an honorary member of the Society, and Mr. Henry Hurwitz, Chancellor of the Intercollegiate Menorah Association. Mr. Hurwitz, at the meeting on December 15, 1913, gave an address upon "The Nature and Purposes of the Menorah Society," to which President Van Hise cordially responded.

The Society has sent representatives to the Intercollegiate meetings in Chicago, in April, 1912, and January, 1913, and in New York, in December, 1913.

At the present time, with an enrollment of thirty-five out of a total of approximately seventy-five Jewish students in the University, the Menorah Society has taken an honorable place in the circle of Wisconsin cultural societies, such as the Germanistische Gesellschaft, Cercle Francais, and Nora Samlag; and while in accomplishments not an extraordinary success, in view of the lamentable absence of material for study and research, it has certainly had a creditable past and has before it not an unrosy future.

University of Texas

In October, 1907, an organization of students was formed at the University of Texas under the sponsorship of Dr. Aaron P. Drucker, then Rabbi of Temple Beth Israel in Austin, for the study of Jewish literature. It adopted the name "Lilmud Torah." On account of

the small number of Jewish students, the Society, though meeting regularly, did not accomplish very much.

In 1911, Rabbi David Rosenbaum came to Austin, and was appointed instructor in Semitics and Oriental History at the University. He suggested that the name of the Society be changed to the University of Texas Menorah Society, and steps were taken to broaden its aims and activities, so that it might conform more nearly to the Menorah Societies established at other universities. The purpose of the Society was declared to be the study of Jewish culture in the broadest sense. Present Jewish problems, as well as subjects in Jewish and literature, were discussed at the meetings.

During the present year the Society has been stimulated by Mr. Hyman J. Ettlinger, who came to the Texas faculty last fall from Harvard University, where he was an active member of the Harvard Menorah Society. Affiliation with the Intercollegiate Menorah Association has also served to quicken the spirit of the Society, and to increase its membership, At present there are forty active members, out of a Jewish student body of fifty men and women.

Austin is rather unfavorably situated for securing speakers; but Rabbi Isidore Warsaw of Waco, Rabbi Henry Cohen of Galveston, and Rabbi M. Faber of Tyler, have come to speak to the Society. Several members of the faculty have also given addresses. The Society now plans to inaugurate the custom of an annual banquet to wind up the year's work.

University of Chicago

The Menorah Society of the University of Chicago was organized at the beginning of the academic year 1911-12, chiefly through the efforts of Benjamin Blumberg. During that year some twelve meetings were held, but most of them were devoted to organization matters. There was, however, a lecture in November by Professor Tufts of the University on "Spinoza," which was attended by forty members. In February, Dr. Joseph Pedott, of the Chicago Hebrew Institute, lectured on "The Jew and Economics." The chief undertaking of the Society during that year was the entertainment of the Western Conference of the Menorah Societies on April 4 and 5, 1912. The membership during that year varied from fifteen to thirty-five.

During the summer of 1912 the Chicago Menorah Society, in conjunction with the alumni of the Hebrew Union College, gave a

banquet in honor of Professor Gotthard Deutsch of the Hebrew Union College, who was conducting a series of lectures at the University on "The History of Judaism." The banquet was attended by forty-five persons.

During the academic year 1912-13 some ten meetings were held. On November 18 a smoker was given to increase the numbers and enthusiasm of its members. Twenty men attended, and were much interested in the talk of the Rev. E. H. Gilkey of the Hyde Park Baptist Church, whose theme was "The Menorah Should be a Megaphone and not a Funnel." The chief event of the year was the entertainment of the Constituent Convention of the Intercollegiate Menorah Association, held at the University of Chicago January 1, 2, and 3, 1913.

That year, Mr. Max Blumberg of Terre Haute, Indiana, gave a prize of fifty dollars for the best original paper on a Jewish topic prepared by one of its members for the Society.

This year, on account of various causes, the Menorah Society is all but dissolved, though there have been small meetings with Professor Israel Friedlaender and Chancellor Hurwitz. The Menorah Society in its present state is merely reflecting the general conditions of student life at Chicago. There is a notable lack of University spirit among the students, and hardly any student organization thrives there. However, it is believed that in due time those students at the University, however small in number, who have a real interest in Jewish knowledge and Jewish ideals, will come together spontaneously in a re-formed Menorah Society. Such a Society, representing a genuine and unforced desire on the part of its members to pursue the purposes of a Menorah Society, may hope for the encouragement and assistance of the Intercollegiate Menorah Association.

Boston University

The first meeting to organize the Boston University Menorah Society was called in December, 1911, at the Boston University Law School, chiefly through the activity of Maurice Horblit, a student of the Law School of Boston University, and a former member of the Harvard Menorah Society. Twelve men attended. The aims of a Menorah Society were outlined by Mr. Horblit; and Mr. Aaron Horvitz, the President of the Harvard Menorah Society, spoke enthusiastically about the work of the Harvard Menorah Society and showed the need for the Menorah at other universities in order

to bring the students in touch with modern Jewish problems. Committees from each class were appointed at this meeting to confer with their class-mates about the proposed organization. The next meeting, held in January, 1912, was attended by twenty-five students, men and women, from the College of Liberal Arts, as well as from the Law School. It was decided to organize the Boston University Menorah Society with the purpose as laid down at the preliminary Menorah Conference at Columbia University at the beginning of that month.

During the year lectures before the Society were delivered by Jacob de Haas, Editor of tht *Jewish Advocate,* Rabbi Phineas Israeli, of Adath Jeshurun Congregation of Boston, and one of its own members, Elihu D. Stone. Though the attendance at these lecture meetings were about thirty on the average, only fifteen or so would attend the business meetings of the Society.

At the beginning of the academic year 1912-13, it was decided to enforce more strictly the rules in regard to membership and to award shingles only to those who had paid their dues. This decision had a salutary effect, and all of its members, some thirty-five in number, representatives from the College of Liberal Arts, the Law School and the Medical School, took an active share in the literary meetings. At the opening meeting of the year the speaker was Mr. Aaron Horvitz, President of the Harvard Menorah Society, and at later meetings Rabbi M. M. Eichler of the Temple Ohabei Shalom of Boston spoke on "Disraeli," and Dean Homer Albers spoke on "The Alien and the Law." At another meeting Mr. Oscar J. Smith of Harvard, who was Deputy for the Boston University Menorah Society at the Constituent Convention of the Intercollegiate Menorah Association, gave a report of the Convention.

The first meeting of the current academic year was held at the Law School on October 21, 1913, with an attendance of fifty from all departments of the University. President Henry Hurwitz, of the Intercollegiate Menorah Association, spoke upon the work that the Society should endeavor to do and promised the support of the Association if the members of the Society showed themselves to be genuinely interested in Jewish history and literature.

On December 15, 1913, the Society was addressed on the subject of "Judaism" by President Cyrus Adler of the Dropsie College of Philadelphia. The members look forward to the other speakers whom they may have the privilege of hearing through the good offices of the Intercollegiate Menorah Association.

University of Colorado

The University of Colorado Menorah Society was organized February 11, 1912, with a membership of five students, as a result of their desire to get together for the study of Jewish history and Jewish problems. At the meetings, every Sunday afternoon, the members took turns in reading papers on subjects in Jewish history or Literature. General discussion followed the papers. At several meetings there were outside speakers, among them Miss Annie Hilkowitz of the Denver Public Library, who spoke on "Yiddish Literature," and Dr. Philip Hilkowitz of the Faculty in the Medical Department, who spoke on "Jewish Art."

During the next year the membership increased to ten, out of a total number of twenty-one Jewish students in the University. The meetings were conducted along the same general lines as in the previous year. All of these meetings were open to the whole University, and as a rule all of the members regularly attended and took part. The membership this year is eighteen.

Inasmuch as there are no Jewish books in the University Library, the Menorah Society has made an effort to procure a Jewish library for its work, and it secured assistance from Senator Simon Guggenheim, and a number of other gentlemen in Denver were interested. But now it will have the advantage of a Menorah Library that will be sent to it by the Intercollegiate Menorah Association, of which the Colorado Society is a charter member.

The needs of the Society, besides Jewish books, are lectures by Jewish scholars and prize competitions to stimulate the members in their Jewish studies. It is hoped that the Intercollegiate Menorah Association may satisfy these needs.

University of Denver

The Menorah Society of the University of Denver was organized in 1912, through the influence of the Menorah Society of the University of Colorado. It was the first intention to organize a Colorado State Menorah Society, with branches at Denver and at Colorado. But it was decided that each University would have enough members to organize separate Menorah Societies.

The Denver Menorah Society has held meetings of a literary nature, with papers on Jewish subjects and discussions by the members. It looks to the Intercollegiate Menorah Asociation for stimu-

lus and practical assistance in the way of sending books, pamphlets, and lecturers. The establishment of Menorah Prizes would greatly aid the Society in the promotion of intensive Jewish study among its members.

University of North Carolina

Through the efforts of one of the students, Samuel Newman, a Hebrew Culture Society was organized at the University of Carolina in October, 1912, for the study of Hebrew culture. It was at first extremely difficult to bring the Jewish students together for Jewish purposes. They were few in number, and practically all of them were totally ignorant about Judaism. Some of them even registered in the University as Lutherans or as Catholics.

The University being far away from any considerable Jewish center, no outside assistance could be secured for the Hebrew Culture Society, and, consequently, the interest in it on the part of its members grew weaker and weaker.

In March, 1913, upon hearing of the Menorah Societies at other Universities and of the Intercollegiate Menorah Association, Mr. Newman addressed himself to the officers at Harvard for further information and advice. The Intercollegiate Menorah Association sent encouragement and promises of support to North Carolina, if the Society should become a Menorah Society and adopt the principles of a Menorah organization. In October, 1913, the Hebrew Culture Society changed its name to that of the University of Carolina Menorah Society, adopted a constitution in conformity with the requirements of the Intercollegiate Menorah Association, and applied for admission therein. At the last Menorah Convention, in December, 1913, the University of North Carolina Menorah Society was admitted to the Intercollegiate Menorah Association.

As a result of this affiliation with the national body, the Menorah work at North Carolina has been greatly stimulated. The Menorah Society has received the approval and encouragement of President Edward K. Graham of the University. At present there are fourteen members out of a Jewish student body of fifteen. The Society has already received practical assistance from the Intercollegiate Menorah Association, which sent fourteen copies of Dubnow's Essay on Jewish History for distribution among the members, thus stimualting their Jewish reading and study. Through the Intercollegiate Menorah Association the Society is also to receive for the use of its members and of all the students at the University a Menorah

Library of Jewish books. At present, the Society holds weekly meetings for the reading of papers and discussion by the members, but its work would be greatly stimulated if Intercollegiate Menorah lecturers should come to North Carolina.

Northwestern University

Through the activity of Lawrence E. Goldman, a special student at the Northwestern Law School, a Menorah organization was effected shortly before the Intercollegiate Menorah Constituent Convention met at the University of Chicago, in January, 1913. The Society has not done any active work, and at present is in a state of suspension from the Intercollegiate Menorah Association. It is hoped, however, that the Menorah Society at Northwestern will be revived or reorganized, when a spontaneous desire arises among the representative Jewish students at the University to come together for the study of Jewish history, culture, and problems.

Syracuse University

The Menorah Society of Syracuse University was organized February 19, 1913, at a meeting in the Zeta Beta Tau Fraternity House. The meeting was called by two members of the faculty, Professor I. H. Levy and Dr. Harry A. Kallet, and the organization was inspired by Rabbi Max Drob of Syracuse. Every Jewish member of the faculty and seventy students attended and joined the Society. Louis Marshall, Esq., of New York, a trustee of Syracuse University, was elected an honorary member.

After the first few enthusiastic meetings, the interest in the Menorah Society waned, until the Executive Committee felt that the spirit shown hardly warranted any activity. This situation was due largely to the fact that there was in existence another Society of Jewish students at the University, which, though at the beginning largely social, has been taking on more and more the character of a Menorah Society. A correspondence has now arisen between this Society and the Intercollegiate Menorah Association, from which it is hoped that a clearer understanding may arise as to the proper agency for carrying on Jewish cultural work at Syracuse University.

Clark University

The Menorah Society of Clark University was organized chiefly through the efforts of Samuel Resnick, the first President, in the spring of 1913. Actual work, however, did not begin until college

opened in September, 1914, when sixteen members—all the Jewish students and one Gentile—came together for the first meeting. A month later President Henry Hurwitz of the Intercollegiate Menorah Association addressed us. At the same meeting President Sanford of the College cordially welcomed the Menorah Society. The next meeting in November was addressed by Professor Max Margolis, of Dropsie College. Several of the instructors of our college have consented to give short addresses in the near future on Jewish topics.

Meetings are held every week. When there is no lecturer, reports on Jewish history and related topics are given and discussed by the members. But we are handicapped in not being able to get a competent leader in this work.

The attitude of the authorities is all that could be desired. The President of the College is a member of the Menorah, and several of the faculty have expressed their interest in our work.

Yale University

The Yale Menorah Society was definitely organized at a meeting in Dwight Hall on Wednesday, November 5, 1913.

There had been several attempts at Yale to organize societies for the study of Jewish literature, history, and problems. There was four years ago an Hebraic Club with a large membership of both Jews and Christians, which heard several lectures and established a little library, but fell away in the absence of Professor Charles F. Kent and Mr. Eugene Lehman, its leading spirits. In the spring of 1912 the Kadimah was formed as an off-campus organization for study and settlement work. It brought down one speaker, Dr. J. L. Magnes, and studied Ahad Ha'Am in a class of gradually dwindling size. In the spring of 1913 a hasty organization of a Menorah Society was effected with Mr. Eugene Lehman of the faculty as President. Mr. Lehman left the University that year.

At the meeting on November 5, the Society was made representative of all classes of Jews in the University, and received the approval of the authorities in letters from Secretary Anson Phelps Stokes of the University, Dean Jones of the College, Director Chittenden of the Sheffield Scientific School, Professor William Lyon Phelps, and Professor William Howard Taft. Addresses were delivered by Charles Cohen, the newly elected President of the Society, President Henry Hurwitz, of the Intercollegiate Menorah Association, Professor B. W. Bacon, acting pastor of the Uni-

versity, and Secretary Stokes. Since then several other professors have shown an active interest in the Society.

The Society's activities have been confined to the lectures procured by the aid of the Intercollegiate Association. We have listened to Dr. H. G. Enelow, who spoke on "Some Common Errors About Judaism;" to Doctor Stephen S. Wise on "What's Wrong with the Jew?" and to Professor M. M. Kaplan on "The Problem of Judaism." Rabbi Samuel Schulman, Professor Israel Friedlaender, and Rabbi Moses Hyamson are expected to speak in the near future. The one hundred and ten members of the Society are not quite ready for intensive and thorough study by themselves, but the stimulation of the lectures will certainly make groups necessary for next year.

The attitude of the University authorities is distinctly favorable, and the student body, in so far as it has any attitude, regards the Society with a great deal of respect. The mass of material, if we call the Menorah members that, has been brought together; there remains only to leaven it. The men who have attended the lectures have clearly benefited, both in self-knowledge and in self-respect. We are sure that they will soon be ready for thorough, scholarly work.

Pennsylvania State College

Previous to the organization of the Penn State Menorah, there had been several attempts to form Jewish societies, but they failed owing to lack of harmony and common purpose.

The Menorah Idea secured its start at State College through the suggestion of Maurice Saeta, a University of Pennsylvania Menorah member. Several seniors, now graduated, put the new Menorah Society on a firm footing and gave it the impetus which was shortly to make it one of the most successful Societies of State College.

At the first meeting, held on April 27, 1913, but ten men were present. Now, there is an average attendance of thirty-five to forty, out of a total enrolment of fifty or sixty Jewish students at the college. Absence of a member from three consecutive meetings without legitimate excuse may result in the expulsion of that member by the Executive Committee. So far there has been no occasion to expel any member.

Meetings are held every Sunday morning from ten to twelve o'clock. The programs are arranged by a special program committee. Usually there are papers by two of the members, who are

given at least two weeks in which to prepare them. Free disussion follows the papers. Some of the topics that have been treated are "The Value of Religion," "The Reform Movement," "Poalei-Zionism," "The Beiliss Case," "Prejudice," "Jewish Problems," "History of the Jews in Philadelphia," "Disraeli," "Spinoza."

While research is encouraged among the members, an effort is made to get as many men of scholarship and authority as possible to speak before the Society. Dr. Bliss, head of the Beirut Syrian Protestant College, spoke on the progress of the Palestinian Collonies in the vicinity of his College. Dean Holmes and Professor Boucke have also spoken. On December 5, 1913, President Henry Hurwitz, of the Intercollegiate Menorah Association, spoke to an audience of about four hundred at an open Menorah meeting, in Old Chapel, on "The Value of Jewish Culture and Ideals," and Dean Holmes spoke on the value of the Menorah Society to the College, both for the Jewish students and the non-Jewish students.

Before the Menorah Society achieved its present status at Penn State, chapel attendance was compulsory for Jewish students as well as Christian. Now all the members of the Menorah Society are excused from chapel provided they attend all the Menorah meetings and show the Dean that they do not affiliate themselves with the Menorah merely to get out of attendance at chapel.

The greatest needs of the Penn State Menorah are for Jewish books and Jewish lecturers. It is hoped that both these needs will be satisfied through the affiliation with the Intercollegiate Menorah Association.

University of Pittsburgh

The first meeeting for the organization of a Menorah Society at the University of Pittsburgh was held in July, 1913, a meeting in the summer being possible because the student body of this University is drawn entirely from the Pittsburgh district. At this meeting general plans for Menorah work were outlined by several members of other Menorah Societies, temporary officers were elected, and a committee to draft a constitution was appointed.

The second meeting was held December 6, 1913, when President Henry Hurwitz of the Intercollegiate Menorah Association spoke upon "The Nature and Purpose of a Menorah Society", and Chancellor McCormick of the University welcomed the Menorah Society in very hearty terms. At this meeting also the constitution was submitted by the committee and adopted.

No report as to the activities of this Society can be given at this

time, as it has been in existence only for a few months. In general it may be stated that it plans to conform almost entirely to the methods outlined by the Intercollegiate Association. The University of Pittsburgh Menorah Society has, however, taken one step in advance of most other Menorahs by admitting to membership not only members and graduates of the University, but also resident graduates of other colleges, who may be interested in the Menorah purpose. From the ranks of this University and from the resident graduates it is expected that a membership of at least one hundred can be drawn. We hope to be able to submit a report of a very active year at the next convention.

Western Reserve University

Inspired by Dr. H. M. Kallen of the University of Wisconsin, several students at Western Reserve University, who are now the officers of the Menorah Society, called a meeting on the first day of the current academic year, 1913-14, at which more than half of the Jewish students attended, for the purpose of considering the advisability of organizing a Menorah Society. As a result of this meeting, the Western Reserve Menorah Society was formed, with a membership of thirty-five. This number was increased to fifty through the influence of Chancellor Henry Hurwitz, of the Intercollegiate Menorah Association, who addressed the students on "The Purpose of a Menorah Society" at a meeting in the library on January 16, 1914. At the dinner given to Chancellor Hurwitz on January 18, sixty men were present. The membership now represents all the different elements in the Jewish student body. Especially has the Menorah Society been able to bring about closer relations between the fraternity and non-fraternity men in the University. In fact, the members of the Zeta Beta Tau fraternity have decided to extend to the Menorah Society a welcome to use their house whenever the Society should desire.

In spite of its brief existence, the Menorah Society has held several interesting lecture meetings. At the first meeting, President Charles F. Thwing of the University gave an address and expressed his satisfaction at the organization of the Menorah Society at Western Reserve. At the next meeting, Professor Hatton, the head of the Political Science Department, spoke. At the following meetings, Dr. Lambert, of the Semitics Department, Rabbi Moses Gries, and Rabbi Louis Wolsey of Cleveland, were the speakers. Discussions, in which the members participated, followed every address.

In addition to the lecture meetings, two study circles have just been formed, for the more intensive study of Jewish history and modern Jewish problems. These study circles will be greatly stimulated and assisted by the Menorah Libraray of Jewish books, which the Society hopes soon to receive through the Intercollegiate Menorah Association.

The prospects of the Society are very hopeful. In the short time since its organization, it has won the favor and adherence of a large and representative body of Jewish students. At present the membership is composed almost entirely of students in Adelbert College, but in the near future men from the other six schools in the University are expected to join.

Tufts College

Stimulated by being present at a meeting of the Harvard Menorah Society, a number of Tufts students formulated plans to organize a Menorah Society at Tufts College. Consequently, a meeting of the college upperclassmen was held on October 7, 1913, when it was definitely decided to organize the Tufts Menorah Society. The sanction of Acting President Hooper of the College was at once obtained. On October 15, the first regular meeting was held, with twenty men present. Officers were elected, and Mr. David M. Satz, Secretary of the Harvard Menorah Society, outlined the aims and work of a Menorah.

The next meeting, held in Packard Hall on October 21, was open to the whole College, and served as the formal introduction of the Menorah Society into Tufts College life. President Henry Hurwitz of the Intercollegiate Menorah Association spoke on "The Principles and Purposes of a Menorah Society," and, in response, Dr. William L. Hooper, Acting President of the College, cordially welcomed the Society. Professor Ferguson and Professor Earle also expressed their satisfaction at the organization, and, while promising every assistance which it was in their power to give, hoped that they themselves would profit by the meetings of the Society.

Being young and inexperienced, the Tufts Society looks to the Intercollegiate Menorah Association for guidance and practical assistance in its work. At present there are eighteen members, with the prospects of a largely increased roster by the admission of students from the Tufts Medical and Dental Schools.

Rutgers College

A mass meeting of Rutgers students was held in the New Brunswick Y. M. H. A. Building, on September 25, 1913, to consider the organization of a Jewish Society. H. H. Cohen, of the University of Pennsylvana, Treasurer of the Intercollegiate Menorah Association, came to inform the students of the purpose of a Menorah Society. It was decided to organize the Rutgers Menorah Society.

At first the College authorities opposed it, fearing the Society was merely a social organization. But when informed of the true character and purpose of the Menorah Society, President Demarest of the College welcomed the organization. At a meeting at the College on November 26, the constitution which had been approved by President Demarest was accepted and officers were elected. On January 12, 1914, Chancellor Henry Hurwitz of the Intercollegiate Menorah Association came to speak upon "The Nature and Purposes of a Menorah Society," and Professors Raven and Logan, who followed the Chancellor, expressed great satisfaction at the existence of the Menorah at Rutgers.

The number of Jewish students at Rutgers was till quite recently very small, but it has grown considerably during the last two or three years. There are now some fifty, and the Menorah hopes to unite them all in its common ideal. The active membership at present is twenty-five.

Several meetings have thus far been held. At one of them the Feast of Hanukka was celebrated with appropriate readings, papers, and discussions.

We have a great need of lectures and books (the college library is absolutely lacking in Jewish books), but we expect to receive assistance under both heads from the Intercollegiate Menorah Association. Already the Association has greatly encouraged the members by distributing among them Dubnow's Essay on Jewish History.

New York University

The New York University Menorah Society was organized December 22, 1913.

New York University is divided as to location. The Colleges of Applied Science and the College of Arts and Pure Sciences are on one campus, at University Heights. The Law School, the School of Commerce, the Graduate School, and several others, are situated in

the downtown section of the city, a considerable distance away. Owing to this fact, it was, at least at the time of the organization of the Society, highly inadvisable to attempt to have it embrace the whole New York University student body. The Menorah Society reaches, therefore, only the student body at University Heights. The larger student body down town will be urged to form its branch of the Menorah, and then some arrangement may be made for the combination of both, embracing all the students of New York University.

The organization meeting was addressed by Mr. Leon J. Rosenthal, President of the Cornell Menorah Society, and Abraham Silverstein, President of the Columbia Menorah Society. At the second meeting, the constitution of the Society was adopted.

Organized so shortly before the end of the first term, the Society has undertaken no activity until the next term, other than the enrollment of members, who are already about fifty in number.

The Menorah Movement, being unfamiliar at New York University, was regarded at first with suspicion by both student and faculty. The sanction of the latter body was, after considerable interviewing and explanation, finally obtained. The notices of the Society, when sent to the College paper, were at first rejected, and only after considerable delay and argument did the editing board finally print the Society's news.

Now, however, with the purposes of the Menorah made clear to all, with the sanction of the faculty, and with the opportunity for publicity in the College weekly, the Society will, according to all indications, make considerable progress in the future.

Normal College of New York

Through the influence of the Menorah Society of the College of the City of New York, a Menorah Society was formed at the Normal College of New York (for women), with the approval of the Dean, in May, 1913. About fifty students were present at the organization meeting. This took place so late in the last academic year that no actual work could be done before this year.

Of the five hundred students at Normal College, about one-third are Jewish, and of these about one hundred are now interested in the Menorah Society. It has an active membership of fifty.

A program of lectures has been planned for this year, to be held on the third Friday of every month. At the September meeting, Miss Henrietta Szold spoke on "The Meaning of Hebraic Culture."

At the October meeting Rabbi Joel Blau spoke on "The Spirit of the Pentateuch." For the rest of the year lectures have been planned to cover the several periods of Jewish history, from ancient to modern times.

Because of certain technical rules as to outside activities of Normal College organizations, there seemed to be at first some objection on the part of the authorities to the affiliation of the Normal College Menorah Society with the Intercollegiate Menorah Association. Now these objections have been removed. Several Jewish members of the faculty have joined the Society and a number of the other members of the faculty show interest and sympathy with its work.

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THE INTERCOLLEGIATE MENORAH ASSOCIATION

For the purpose of completing this account of the Menorah Movement, the following historical and administrative details concerning the Intercollegiate Menorah Association are presented. In addition to summary reports of the preliminary conferences which led to intercollegiate Menorah organization, and of the two conventions thus far held, there are included the Constitution of the Association, the President's Report for 1913, and the personnel of the Administration for 1914.

The Preliminary Conferences

The Columbia Conference

On January 2, 1912, there was a conference of representatives of Menorah Societies in Earl Hall, Columbia University, in the city of New York.

The Menorah Societies at the following colleges and universities were represented:

College of the City of New York, by I. B. Berkson, M. Cohn, L. L. Honor, and M. Isaacs.

Columbia University, by I. Blum, H. Osserman, S. E. Sachs, F. Schechter, M. Sugarman and A. Weinstein.

Cornell University, by I. J. Felkind and C. Wyckoff.

Harvard University, by A. J. Goldsmith, A. Horvitz, H. Hurwitz, M. Monheimer, D. Rapport, L. Sapinsky, and A. Wasser.

University of Minnesota, by W. B. Harris.

University of Pennsylvania, by A. Barol.

Johns Hopkins University, Goucher Women's College, University of Maryland, as a group, by B. Benedict.

MORNING SESSION

The conference was called to order by Isidor Blum, President of the Columbia Menorah Society, who, after stating that the meeting had been originated and carried through by the Harvard Me-

norah Society, asked Aaron Horvitz, President of the Harvard Menorah, to preside. Frank Schechter, of Columbia University, was appointed secretary.

The secretary read a letter of greeting from Dr. S. Gross of Minnesota.

Each Menorah Society in conference made a report of its history, circumstances, and activities.

Discussion then ensued, led by Henry Hurwitz of Harvard, as to the aim and scope of any national Menorah organization that might be formed. It was unanimously

RESOLVED, *that the Menorah Societies here go on record as wishing to form a national organization, to be governed by a constitution that shall be drafted by a committee appointed by the Societies, this constitution to be considered and ratified by any Menorah Society desiring to enter the proposed Intercollegiate organization.*

And it was further

RESOLVED, *that the aim of the National Menorah Organization shall be the study of Jewish history, culture, and problems, and the advancement of Jewish ideals.*

AFTERNOON SESSION

The question of membership in a Menorah Society was discussed at length, and it was

RESOLVED, *that membership in the constituent Menorah Societies shall be open to all the members of their respective colleges and universities who are interested in the aim of the Menorah Movement.* This resolution, while laying down the principle of inclusive membership, was yet designed to give each Society the power to exclude men who by their conduct should show themselves not in sympathy with "the advancement of Jewish ideals."

Meyer Cohn, of the College of the City of New York proposed that the national Menorah organization should publish a magazine. Discussion upon this proposal was postponed.

There followed a general discussion, based upon the experience of the various Societies, on the ways and means of propaganda at their respective colleges and universities.

It was decided that each Menorah Society should appoint a representative to serve on a National Constitution Committee, and that

this committee should meet in the near future and draw up a constitution embodying the decisions of this conference.*

Dr. J. L. Magnes of New York, addressed the conference briefly regarding the work of Menorah Societies. He promised assistance for the national Menorah organization that might be formed.

In the evening a number of the representatives met sociably in the office of the President of the Jewish Theological Seminary of New York. President Solomon Schechter and Dr. Cyrus Adler, President of the Dropsie College for Hebrew and Cognate Learning, of Philadelphia, were present.

The Chicago Conference

On April 4 and 5, 1912, there was a conference of representatives of western Menorah Societies, in Cobb Hall, University of Chicago, in the city of Chicago. The arrangements for this conference were made by the Menorah Societies of Minnesota, Illinois, and Chicago. Its prime object was to consider the ways in which the Menorah Societies represented should be related with the nascent Intercollegiate Menorah Association.

The Menorah Societies at the following universities were represented:

University of Chicago, by B. Blumberg and M. Sasuli.

University of Illinois, by S. Abrams, A. L. Epstein, D. N. Riff, and I. Raffin.

University of Michigan, by S. M. Levin and J. Levin.

University of Minnesota, by H. O. Cooperman, L. H. Frisch, Dr. S. Gross, A. Kanter, and Dr. M. Seham.

University of Missouri, by L. Wolfsohn.

University of Wisconsin, by S. Spero.

There were also present unofficially interested persons whose purpose it was to gather from the conference proceedings such helpful suggestions as would enable them to organize or re-organize Menorah Societies at the following institutions: University of Cal-

*Representatives of the Menorah Societies at the City College of New York (Leo L. Honor), Columbia Universtiy (Frank Schechter), Harvard University (Henry Hurwitz), and the University of Pennsylvania (Hyman H. Cohen) met in New York on March 10, 1914, and drew up a tentative constitution for the proposed "Intercollegiate Menorah Association" (the name suggested by the Harvard Representative). This tentative constitution was sent to all Menorah Societies for their consideration. It was considered, and certain amendments to it were proposed, at the Chicago Conference.

ifornia, The Armour Institute of Chicago, the Dental and Medical Colleges of Chicago, the Loyola Institute of Medicine, and Northwestern University.

FIRST SESSION

The first session was held on the afternoon of April 4.

Benjamin Blumberg, President of the Chicago Menorah Society, welcomed the representatives to Chicago. Samuel Abrams, of Illinois, was selected to preside over the conference. Dr. Samuel Gross, of Minnesota, was appointed secretary.

Each Society made a report of its history, circumstances, and activities.

Dr. Gross gave a brief history of the movement for intercollegiate Menorah organization, referring to the suggestion of a conference by the Harvard Menorah Society in 1909, and relating the activities of the Minnesota Menorah Committee on National Organization Work, which, during the spring, summer, and autumn of 1911, corresponded with all the Menorah Societies with regard to a conference. This committee urged the Harvard Menorah Society to issue the call, deferring to Harvard's first suggestion in 1909. In the meantime, the Harvard Menorah Society had acted by calling the conference at Columbia University, which took place on January 2, 1912. Inasmuch as the Menorah Societies in the west had not been able to come to the Columbia conference, this conference at Chicago was deemed necessary.

At this conference, for consideration, were the minutes of the Columbia conference, and the tentative constitution for the proposed Intercollegiate Menorah Association, which had been drawn up by an intercollegiate committee in New York the previous month.

Committees were appointed to frame resolutions to be acted upon at the morrow's session.

Before the adjournment of the first session there were addresses by Rabbi Joseph Stolz and Mr. Edward Sonnenschein of Chicago. Rabbi Stolz spoke upon the function of the Menorah Societies and highly commended the Movement, assuring the conference of his support. Mr. Sonnenschein also endorsed the Menorah Movement, made a number of practical suggestions for carrying on Menorah work, and pledged his influence to secure the assistance of the B'nai B'rith.

SECOND SESSION

The second session was held on the morning of April 5.

Dr. H. M. Kallen, of the University of Wisconsin, made an address in which he explained that the object of the Menorah Societies should be to seek to perpetuate Hebraism.

A letter and a telegram were read from President Aaron Horvitz of the Harvard Menorah Society, who presided at the Columbia conference, extending the greeting and good wishes of the eastern Menorah Societies.

The committees on resolutions reported. Their reports, as accepted, follow.

By the committee on Organization and Affiliation with the National Association:

WHEREAS, it is the ultimate object of our conference to establish a Menorah Association that shall be national in scope, be it therefore

RESOLVED, *that any organization proposed at the conference of western Menorahs and other Jewish Societies of the west, held at the University of Chicago on April 4th and 5th, 1912, shall be a part of the Intercollegiate Menorah Association already innervated through the conference of Menorah Societies in New York on January 2nd, 1912, and through the constitution subsequently drafted.*

WHEREAS, The societies here involved number many pioneer exponents and earnest enthusiasts of the cause; be it therefore

RESOLVED, *That the following Jewish student societies represented at the conference held at the University of Chicago on April 4th and 5th, 1912, shall go on record as desiring admission to the Intercollegiate Menorah Association as charter members: The Menorah Societies at the Universities of Chicago, Illinois, Michigan, Minnesota, Missouri, Wisconsin.*

WHEREAS, The extent of territory, expense of traveling, and obvious geographical peculiarities of the different societies suggest a formation of two or more groups or subdivisions; be it therefore further

RESOLVED, *that the Menorah Societies represented here in conference shall constitute a western branch of the Intercollegiate Menorah Association and shall be known as the Western District of the Intercollegiate Menorah Association, and shall moreover recommend to the eastern societies that they be considered The Eastern District of the Intercollegiate Menorah Association.* (NOTE: This resolution was not carried out on account of the sentiment in the East and later in the West, against any subdivision of the national organization.)

By the Committee on Constitution:

Sundry amendments to the tentative constitution. One, upon a 3 to 3 vote in the Committee, provided that active membership in

Menorah Societies should be open to Jews only, and only active members should be permitted to vote and hold office. This amendment was laid over for final disposal by the Administrative Council of the Intercollegiate Menorah Association, provided for in the Constitution itself. (See *infra,* page 152). Other amendments related to the details of the intercollegiate organization; most of these were accepted at the Constituent Convention and embodied in the definitive constitution of the Intercollegiate Menorah Association. (See *infra,* page 171).

By the Committee on Future Program:

Be it recommended by our committee and RESOLVED by the Western Societies in conference, that

I. The work of this Association be divided into local, district, and national departments.

II. The local programs shall assume such phases as:

(a) Social meetings, optional with each society.

(b) Open meetings addressed by prominent speakers. Literary programs by members.

(c) Monthly exchanges of reports on local activities by each and all societies.

(d) Social service work if field is available.

(e) Subscriptions to Jewish publications and extension of efforts toward the establishment of Jewish libraries.

III. Program for national and district organizatons shall include:

(a) Co-operation with other large Jewish organizations whose purpose simulate the object of the Menorah.

(b) Lyceum Bureau or traveling lectureship to obtain speakers for local societies.

(c) Designing of methods to stimulate interest and activity of local members in society affairs.

(d) Establishment of loan funds for impeculnious students.

(e) Establishment of scholarships.

(f) Spreading of this movement and formation of societies at other colleges.

By way of entertainment, a dancing party was tendered to the representatives at the conference and their friends on Thursday evening, April 4, by the Illinois Menorah Society. On the following evening, there was a banquet for the representatives at the Ashland Club, and addresses were delivered by William J. Mack and Robert T. Mack, of Harvard.

The Constituent Convention

The Constituent Convention of the Intercollegiate Menorah Association was called by the Harvard Menorah Society, and held at the University of Chicago, on Wednesday, Thursday, and Friday, January 1, 2, and 3, 1913.

PROGRAM

WEDNESDAY, JANUARY 1

First Session 8 *P. M.* *Cobb 6A*

Opening meeting of Representatives and Deputies.* Exchange of credentials. Payment of dues. Consideration of amendments to the tentative constitution. *Open to Representatives and Deputies.*

THURSDAY, JANUARY 2

Second Session 10 *A. M.* *Hitchcock Smoking Room*

Final action upon the amendments approved at the previous session and adoption of the definitive constitution of the Intercollegiate Menorah Association. *Open to Representatives and Deputies, and Menorah members.*

Third Session 2 *P. M.* *Kent Theatre*

Reports by Representatives and Deputies of the history and activities of their respective Societies. *Open to the public.*

Fourth Session 4 *P. M.* *Hitchcock Smoking Room*

Election of Officers of the Association for 1913. *Open to Representatives and Deputies.*

Fifth Session 7:30 *P. M.* *Hutchinson Commons*

Convention Dinner. Toastmaster, Benjamin Blumberg, President of the Chicago Menorah Society. Address of welcome by Herman B. Deutsch, Chairman of the Committee of Arrangements. Toasts by Dean James R. Angell, of the University of Chicago, Rabbi Joseph Stolz and Rabbi Tobias Schanfarber, of Chicago, Rabbi Emil Leipziger, of Terre Haute, Indiana, Aaron Horvitz, President of the Harvard Menorah Society, Dr. Moses Barron, Representative of the Minnesota Menorah Society, and Henry Hurwitz, Representative of the Harvard Menorah Society. *Open to Representatives and Deputies, Menorah members, graduates, and invited guests.*

*For the distinction between a Representative and a Deputy, see the Constitution, Article IV, *infra*, page 172.

FRIDAY, JANUARY 3

Sixth Session 10 *A. M.* *Hitchcock Smoking Room*

Discussion of the reports of the Menorah Societies submitted at the third session, with respect to (1) the nature and policies of every Menorah Society, and (2) the means and methods of carrying on the work of each Society. *Open to Representatives and Deputies, and other Menorah members.*

Seventh Session 2 *P. M.* *Hitchcock Smoking Room*

Discussion of plans for work of the Intercollegiate Menorah Association for 1913. *Open to Representatives and Deputies, and Menorah Members.*

REPORT

FIRST SESSION

The first session, convened on Wednesday evening, January 1, at eight, in Cobb 6A, was called to order by Benjamin Blumberg, President of the Chicago Menorah Society. After the exchange of credentials, it appeared that the following were duly accredited Representatives to the Administrative Council:*

Benjamin Blumberg, of the University of Chicago.
Henry Hurwitz, of Harvard University.
Arthur L. Epstein, of the University of Illinois.
Isador Becker, of the University of Michigan.
Dr. Moses Barron, of the University of Minnesota.
Leo Wolfsohn, of the University of Missouri.
Lawrence E. Goldman, of the Northwestern University.
Aronhold C. Schapiro, of Ohio State University.
Hyman H. Cohen, of the University of Pennsylvania.

And the following were admitted as duly accredited Deputies:

Aaron Horvitz, of Harvard, Deputy for the College of the City of New York.
Oscar J. Smith, of Harvard, Deputy for Boston University.

Colorado telegraphed its proxy to the Representative of Harvard, who, however, proposed an amendment to the constitution providing that the Representative of one Society may not at the same time be the Deputy of another; and this amendment was later adopted. (Article IV, Sec. 5).

*For the functions of the Administrative Council, see the Constitution, Article IV, *infra*, page 172.

The presentation of credentials was coupled with the payment of every Society's annual dues of $5.00 to the Association.

After these preliminaries, Aaron Horvitz, President of the Harvard Menorah Society and Deputy for the College of the City of New York, was elected temporary president of the Convention. Hermann B. Deutsch, of the Chicago Menorah Society, Chairman of the Committee of Arrangements, was elected temporary secretary, with the privilege of the floor. The privilege of the floor was also extended to Dr. Samuel Gross, of the Minnesota Menorah Society.

The business of this session was to pass upon proposed amendments to the tentative constitution for the Association, which had been drawn up by an intercollegiate committee in New York, on March 10, 1912, and had been submitted to every Menorah Society that was represented at the preliminary conferences at Columbia University, on January 2, 1912, and at the University of Chicago, on April 4 and 5, 1912. Only such amendments as received the approval of a majority at this session could be submitted for final approval at the next session the following morning.

A number of amendments, including some that had been proposed at the Chicago conference, as well as some that were proposed immediately at this session, were approved for such submission.

The following two amendments, however, were not approved, because they were adjudged contrary to Menorah policy:

(1) An amendment the purport of which was not to bind every constituent Society to the name "Menorah."

(2) An amendment the purport of which was to limit membership in Menorah Societies to Jewish students.

SECOND SESSION.

At the second session held Thursday morning, January 2, in the Hitchcock Smoking Room, final action was taken upon the amendments to the constitution approved at the previous session, and by the adoption of the definitive constitution, the Intercollegiate Menorah Association was formally established.

THIRD SESSION.

The third session was held in Kent Theater at 2 P. M., and was open to the public. Every Representatve and Deputy was called on to give a five-minute account of the history and activities of his Menorah Society, the account being based upon a written statement which had to be submitted by each Menorah Society to the Convention.

FOURTH SESSION.

At the fourth session, held in the Hitchcock Smoking Room immediately after the exercises in Kent Theater, the organization of the Intercollegiate Menorah Association was completed by the election of Officers for 1913. The following were elected:

President: Henry Hurwitz, of Harvard University.

First Vice-President: Dr. Moses Barron, of the University of Minnesota.

Second Vice-President: Lawrence E. Goldman, of Northwestern University.

Treasurer: Hyman H. Cohen, of the University of Pennsylvania.

Secretary: Abraham Wasser, of Harvard University.

FIFTH SESSION.

In the evening was held the fifth session, the Convention Dinner, in the Hutchinson Commons of the University of Chicago. The Toastmaster was Benjamin Blumberg. Hermann B. Deutsch welcomed the delegates and guests in behalf of the Chicago Menorah Society. Dean James R. Angell, of the University of Chicago, cordially welcomed the Convention in behalf of the University. He expressed strong approval of Menorah Societies, because they were cultural organizations, non-social and non-sectarian, open freely to the whole University. Toasts were also responded to by Rabbi Joseph Stolz and Rabbi Tobias Schanfarber of Chicago, Rabbi Emil Leipziger of Terre Haute, Indiana, Aaron Horvitz, and Dr. Moses Barron. Henry Hurwitz, the newly elected President of the Association, spoke upon the underlying principles and purposes of the Menorah Movement.

SIXTH SESSION.

At the sixth session of the Convention, held Friday morning, in the Hitchcock Smoking Room, President Hurwitz took the chair; and, after a personal word in appreciation of the honor and responsibility of his office, observed that the program of the Association was two-fold: first, to standardize and to stimulate the proper activities of each constituent Society; and secondly, to endeavor to carry out plans, which were beyond the scope and power of the individual Societies, in pursuit of the Menorah object. This session was devoted to the first part of the program, which involved a discussion of the reports of the Menorah Societies.

Touching the nature and spirit of a Menorah Society two chief questions were raised. First, should a Menorah Society have social

functions? Several Societies, e. g. Minnesota, Michigan, Ohio State, had been giving dances and other social parties. Harvard strongly opposed social activities. According to the Harvard view, a Menorah Society was not at all a social, but a cultural organization, devoted to the study and promotion of an historic culture, like the Deutscher Verein or the Cercle Francais. Dances and other affairs of a purely social nature did not comport with the character and dignity of such an academic body. Besides, a Menorah Society must be open to all members of the University and endeavor to unite, for its cultural purpose, students of diverse social groups, who, in their purely social affairs, do not care, rightly or wrongly, to associate with one another. For all Jewish students especially, regardless of their different antecedents, of social and economic distinctions among them, the Menorah should serve as a center where, by a frank and free exchange of opinions on matters affecting them as Jews, and by the pursuit of the knowledge and idealism of their common tradition, they might learn to understand one another and labor together for Jewish ends. This does not preclude academic receptions and dinners, which the Harvard Menorah Society holds.

After a thorough discussion, in which every Society present participated, the Convention arrived at a perfect accord. Social functions for their own sake should not be held by a Menorah Society. But, under this principle, regard must be had to the widely different circumstances at the various colleges and universities in the East and West. Whatever means, in view of the local conditions, may be taken by a particular Society in order to enhance its proper work, must be in consonance with the ideals of the organization and must promote—or, at least, not prejudice—the Menorah principle of inclusive membership. As a member of the Chicago Menorah put it, to the satisfaction of all, a Menorah Society should be a sociable, but not a social, body.

Attention may here be called to Article III, Section 6, of the Constitution, which gives the Administrative Council, in session, the power "to deprive of membership any Society which may not be carrying out the object of this Association, or may be employing methods prejudicial to its spirit."

The second question discussed was: Should a Menorah Society engage in social service?

The Minnesota Menorah has done so extensively. Among other things, reported by its Representative, the Society established night schools for immigrants in Minneapolis, which have since been taken over by the municipal authorities. The Society was now contemplating the establishment of a settlement house.

Asked in what way these activities of the Society were furthering the Menorah purpose, the Representative replied that they at Minnesota were encouraging the members to taken an interest in their environment, and to carry out the Jewish ideal of social service, by helping the immigrants to learn the English language and become accustomed to their new country. This was the kind of work which the Society had the means and opportunity of doing, and which maintained the interest of the members.

The President suggested that this might be a proper Menorah activity if immigrants were taught that Americanization did not involve any impairment of their Judaism.

The Deputy of Boston University held that Jewish students as a rule were not competent to teach Judaism to others. What the students needed was to study it themselves, and a Menorah Society should devote all its energies to inculcating its members with a knowledge of Jewish history and culture and a live interest in Jewish problems.

The Representative of Illinois favored social service as one of the means of stimulating an interest in practical Jewish work, although there was no call for it at his University. Nor was there call for social service at Michigan or Ohio State or Missouri, where the Societies rather devoted their time to academic Menorah work.

The Representative of Pennsylvania said that it was the busines of the students in college to pay chief attention to their own development, and, if they did that, they would be able to be of real service in their communities later on. While individual students could do social service if they liked, Menorah Societies must save all their time and energy for their own members, to develop their Jewish knowledge and feeling.

Supporting this view, the Deputy of the College of the City of New York maintained that a Menorah Society was not a social service organization, however desirable it might be that students, as individuals or as members of distinct social service organizations, should take an active interest in such work. Social service represents a general human, and not merely Jewish, ideal. It is the function of a Menorah Society to inspire its members with a love for what is peculiarly Jewish as well as ideal—in a word, Jewish culture.

A member of the Chicago Menorah observed that the machinery for social service in a community is, or should be, complete without the Menorah, and therefore the devotion of any part of the Menorah machinery to this work was uncalled for.

The general opinion, then, of the Convention was that a Menorah Society is as little a social service or philanthropic organiza-

tion as it is a social organization. All its energies, as an organization, must be given to its cultural purpose, which alone justifies the existence of a Menorah Society. But the members may, of course, take such an interest as they like in social service, either as individuals or in appropriate organizations. And unofficially, a Menorah Society can serve—as does, for instance, the Harvard Menorah—as the medium, or "matchmaker," between those in the community who need, and those students who care to be, Sabbath school teachers, night school teachers, and settlement workers.

The Minnesota Menorah had planned also to provide scholarships for indigent Jewish students. The President queried the propriety of that. Funds for such a purpose should come from other sources. It is no part of the Menorah purpose to help Jewish students to go through college, but rather to inspire all who do go through college with a cordial and intelligent interest in things Jewish. So, scholarships or fellowships founded specifically for the study of Jewish history and culture would be not only appropriate from the Menorah standpoint, but highly desirable; and this was the opinion of the Convention.

SEVENTH SESSION.

At the final session of the Convention, held Friday afternoon, in the Hitchcock Smoking Room, the second part of the program of the Association was taken up, namely, the work of assisting every Menorah Society by means which were beyond the scope and power of the Societies individually. This involved a discussion of the needs of the various Societies for the most effective pursuit of their common object. It was found that the following means were best calculated to promote efficient Menorah work, and the Officers of the Asociation were instructed to endeavor to provide them for the constituent Societies.

Jewish Books

The first requisite for Menorah work at any college or university consists of sufficient books. Without them, Menorah members cannot study Jewish history and literature, individually or in groups, nor prepare themselves for the intelligent discussion of Jewish topics at their meetings. It was reported that at a number of universities there were few modern Jewish books, or even none. Indeed, most of the Societies were seriously hampered in their work by the lack of sufficient Jewish literature. It appeared to be the first task, then, of the Association to fill this want.

Menorah Prizes

It was agreed that an excellent means of stimulating serious Jewish study on the part of undergraduates was the offer of annual prizes for essays on subjects in Jewish history and literature and modern Jewish life and problems. Such Menorah Prizes, of $100.00, have been presented at Harvard University, by Mr. Jacob H. Schiff, of New York, and at the University of Wisconsin and the University of Michigan, by Mr. Julius Rosenwald of Chicago. Smaller prizes have also been presented at the Universities of Illinois and Minnesota by the local lodges of the B'nai B'rith. It was the hope of the Convention that Menorah prizes might be established at all universities where there are Menorah Societies. A Menorah Prize should be open to all undergraduates at a university, and should be administered, like other academic prizes, by the university authorities. It was also the hope of the Convention that national Menorah prizes might be established, to be open to the undergraduates of all American colleges and universities.

Lectures

Lectures by scholars and laymen are indispensable to every Menorah Society. They serve not only to instruct the members, but to stimulate the interest of the largest number of students in the Menorah purpose. Furthermore such lectures are usually followed by discussions, and students are greatly influenced by contact, even for a brief time, with men of knowledge and enthusiasm. So the Convention instructed the Officers to bring about the establishment of travelling Menorah lectureships, for the benefit of all the constituent Societies. Until such lectureships could be established, every Society, in the absence of whatever special provision it might be able to secure for itself, must depend wholly, as hitherto, upon the courtesy of lecturers who are, or happen to come, within convenient reach. Thus, Societies less favorably situated throughout the country bore the greatest need of special provision.

University Chairs in Jewish History and Culture

After all, the chief means of study in a university, in any field, should be afforded by regular courses of instruction. But in most of the universities the field of Jewish history and literature is covered skimpily or not at all. Such courses as are given are generally confined to ancient Semitics. To raise the study of mediaeval and modern, as well as ancient, Jewish culture, to its due dignity and importance requires the institution of special chairs or lectureships in the universities. Under sympathetic no less than scholarly in-

structors, Jewish learning may be made attractive and inspiring to large numbers of students.

So the Convention instructed the Officers to work for the establishment of Menorah chairs in Jewish History and Culture.

A Menorah Periodical

Finally, it was resolved by the Convention to publish a Menorah Journal that should reflect and promote the work of the Association in general. Such a Journal should not only record the activities of all the Menorah Societies and serve as a forum for the consideration of Menorah questions, but it might also endeavor to fulfill a larger function as the academic exponent of Jewish culture and ideals in America, by means of leading articles, discussions, and reviews of contemporaneous Jewish life and letters. Thus, a Menorah Journal could be of vital use to all men and women who may be interested in Jewish life and thought, as well as to the members and alumni of Menorah Societies. The carrying out of this project was left in the hands of the Officers.

Upon the general problem of the need of material assistance, the Convention resolved that each constituent Society should seek the advice and consent of the Officers of the Asociation before soliciting assistance from any source. This resolution was designed to give central guidance to the various Societies, and to prevent unconstitutional commitments. A Menorah Society may not ally itself with any body, outside of the Association. Like the Association, a constituent Menorah Society, as an organization, is neither orthodox nor reform, neither Zionist nor anti-Zionist; though a Society should stimulate its members to take an active stand in Judaism and in Jewish problems. The Association and its Societies desire impartially the friendship and co-operation of all bodies and individuals who wish to promote Jewish culture and ideals.

A motion expressing the thanks of the Convention for the hospitality of the Chicago Menorah Society was unanimously carried. After adding to this motion a personal word appreciative of the Chicago Menorah, and expressing his admiration for the marked ability and fine spirit displayed by the delegates, the President adjourned the Convention at 5 P. M.

The Second Convention

The second annual convention of the Intercollegiate Menorah Association was held at Columbia University, in the city of New York, on Monday, Tuesday, and Wednesday, December 29, 30, and 31, 1913.

PROGRAM.

MONDAY, DECEMBER 29.

First Session - - 3:30 P. M. - - *Earl Hall*

Opening meeting of the Administrative Council. Presentation of credentials of Representatives and Deputies. Admission of new Societies into the Association and seating of their Representatives or Deputies in the Administrative Council. Payment of dues of each Society for 1914. Announcements. Informal reception by the Columbia Menorah Society. *Open to Representatives, Deputies, and and Menorah members.*

Second Session - 8:15 P. M - *Havemeyer Hall*

Formal, public meeting. Speech by Mr. Henry Hurwitz, President of the Association, upon "The Progress and Prospects of the Menorah Movement," and addresses by Professor Richard Gottheil of Columbia University, Professor Stephen P. Duggan of the College of the City of New York, and Justice Irving Lehman of the Supreme Court of the State of New York. *Open to the public.*

TUESDAY, DECEMBER 30.

Third Session - - 10 A. M. - - *Earl Hall*

Meeting of the Administrative Council. Presentation of Reports of Officers of the Association. Discussion of Reports and action thereon. *Open to Representatives, Deputies, and Menorah members.*

Fourth Session - - 2:00 P. M. - - *Earl Hall*

Further discussion of Officers' Reports and the submission and consideration of resolutions. *Open to Representatives, Deputies, and Menorah members.*

Fifth Session - - 4:00 P. M. - - *Earl Hall*

Election of Officers for 1914. *Open to Representatives and Deputies.*

Sixth Session - 7:30 P. M. - *Hotel Astor*

Convention Dinner. Toastmaster, Professor I. Leo Sharfman. Toasts by Dr. Cyrus Adler, Rabbi H. G. Enelow, Professor Israel Friedlaender, Professor Richard Gottheil, Dr. J. L. Magnes, Mr. Jacob H. Schiff, and Mr. Henry Hurwitz. *Open to Representatives, Deputies, Menorah members, graduates, and invited guests.*

WEDNESDAY, DECEMBER 31.

Seventh Session - - 10:00 A. M. - - *Earl Hall*

Reports of Constituent Societies by their Representatives and Deputies. Discussion of the activities of Menorah Societies. *Open to Representatives, Deputies, and Menorah members.*

Eighth Session - - 2:00 P. M. - - *Earl Hall*

Discussion of plans of the Association for 1914. *Open to Representatives, Deputies, and Menorah members.*

REPORT.

FIRST SESSION.

The first session was called to order in Earl Hall, Columbia University, on Monday afternoon, December 29, at 3:30 P. M., by President Henry Hurwitz. Samuel A. Sussman, of Columbia, was appointed Secretary *pro tem.*

Upon the presentation of credentials by the delegates, the following were seated as the Representatives of their respective Menorah Societies in the Administrative Council:

Max Leichtman, of the College of the City of New York.
Abraham Silverstein, of Columbia University.
Leon J. Rosenthal, of Cornell University.
Isadore Levin, of Harvard University.
N. C. Seidenberg, of the University of Illinois.
I. Leo Sharfman, of the University of Michigan.
Benjamin Levitin, of Ohio State University.
Louis E. Leventhal, of the University of Pennsylvania.
Marvin M. Lowenthal, of the University of Wisconsin.

And the following were seated as Deputies:
Morris D. Hoffman, of Columbia, Deputy for Denver University.
Benjamin Rosen, of Johns Hopkins, Deputy for Johns Hopkins University—Goucher College.

Max Lowenthal, of Minnesota, Deputy for the University of Minnesota; Alternate, Harry Wilk, of Columbia.
Ralph A. Newman, of Harvard, Deputy for the University of Missouri.

The applications for admission into the Association of the Menorah Societies at the following colleges and universities were presented, and, after due consideration, all were unanimously admitted:

Clark University,
New York University,
University of North Carolina,
Pennsylvania State College,
University of Pittsburgh,
Rutgers College,
Tufts College,
University of Texas,
Western Reserve University,
Yale University.

And upon the presentation of their credentials, the following were seated as Representatives of their respective Menorah Societies in the Administrative Council:

H. Z. Gordon, of New York University.
J. K. Miller, of Pennsylvania State College.
Selman A. Waksman, of Rutgers College.
William Spunt, of Tufts College.
Norman Winestine, of Yale University.

And the following were seated as Deputies:

Frederick F. Greenman, of Harvard, Deputy for Clark University.
Isidor Blum, of Columbia, Deputy for the University of North Carolina.
Aaron Horvitz, of Pittsburgh, Deputy for the University of Pittsburgh.
David Satz, of Harvard, Deputy for the University of Texas.
David Rubin, of Harvard, Deputy for Western Reserve University.

The seating of each Representative and Deputy was coupled with the payment of his Society's annual dues to the Association for 1914.

The business of this session being completed, there followed an informal reception to the Administrative Council by the Columbia Menorah Society.

SECOND SESSION.

The second session of the Convention was held Wednesday evening, at 8:15, in 309 Havemeyer Hall. This was a formal meeting open to the public. President Henry Hurwitz spoke upon "The Progress and Prospects of the Menorah Movement." Professor Richard Gottheil welcomed the Convention in behalf of Columbia University, and Professor Stephen P. Duggan brought the greetings of the College of the City of New York. Justice Irving Lehman, of the Supreme Court of the State of New York, delivered an address as the chairman of the Graduate Advisory Committee of the Association. (The speech of President Hurwitz is incorporated in "The Menorah Movement: a Statement," *supra,* page 1). For the address of Professor Duggan see *supra,* page 45; and for the address of Justice Lehman see *supra,* page 93.

THIRD SESSION.

At the third session of the Convention Tuesday morning, the President and Treasurer of the Association read their reports for 1913. The reports were approved, with due appreciation. (For the President's Report see *infra,* page 166.)

In accordance with the President's recommendation, and after due discussion, Article IV of the Constitution of the Association was amended to provide for a new chief officer, the Chancellor. There was also carried an amendment to Article VII of the Constitution, with regard to amendments. (For the full constitution, as amended, see *infra,* page 171.)

In acordance with the President's recomendation, and after due discussion, the following resolution touching the informal Graduate Advisory Committee, was unanimously carried:

The Administrative Council, in session assembled, hereby expresses its hearty approval of the relationship that has arisen and has been maintained between the Intercollegiate Menorah Association, through its Officers, and a body of representatives Jewish citizens of public spirit, known as the Graduate Advisory Committee, and gratefully records its deep appreciation of the wise counsel and generous assistance of this Graduate Advisory Committee in the prosecution of the Menorah purposes, and RESOLVES,

First, that these informal relations between the Intercollegiate

Menorah Association and the Graduate Advisory Committee be permitted to continue as heretofore, and

Second, that the incoming Officers of the Association present plans looking to the permanent organization of this Graduate Advisory Committee at the next midwinter meeting of the Administrative Council.

In accordance with the President's recommendation, the Council unanimously reiterated its resolve passed at the Constituent Convention a year ago, *that each constituent Menorah Society should be bound to seek the advice and consent of the Officers of the Association before soliciting assistance from any source.*

At the close of this session, the delegates were entertained at luncheon in the Columbia Commons by the Columbia Menorah Society.

FOURTH SESSION.

At the fourth session, in the afternoon, the Officers' Reports were further considered.

With regard to the proposed Menorah Journal, it was unanimously voted that the matter be placed in the hands of the incoming Officers. (*Cf.* Resolution in the matter of Menorah Journal passed at the eighth session, *infra*, page 165.)

With regard to insignia for the Intercollegiate Menorah Association, for the constituent Menorah Societies, and for the individual members of Menorah Societies, it was unanimously voted that the matter be left in the hands of the incoming Officers and three other advisers whom they might choose.

The question of the organization of alumni in the Menorah Movement was discussed at length, but definite action was postponed to a later session.

FIFTH SESSION.

After a recess of ten minutes, the fifth session was called to order at four, and the election of Officers of the Association for 1914 took place.

The following Officers were elected:

Chancellor, Henry Hurwitz, of Boston, Massachusetts.

President, I. Leo Sharfman, of the University of Michigan.

First Vice-President, Moses Barron, of the University of Minnesota.

Second Vice-President, Leon J. Rosenthal, of Cornell University.

Treasurer, J. K. Miller, of Pennsylvania State College.

Secretary, Isador Becker, of the University of Michigan.

SIXTH SESSION.

The sixth session of the Convention was the Dinner held on Tuesday evening in the Belvedere Room, Hotel Astor, New York. (For the report of the Dinner, see *supra,* page 49.)

SEVENTH SESSION.

The seventh session of the Convention, on Wednesday morning, December 31, was called to order by President Sharfman.*

The several Representatives and Deputies gave reports of the history and activities of their respective Societies, and these reports evoked a general discussion of the work and the problems of Menorah Societies. (For reports of the Constituent Menorah Societies, see *supra,* page 98.)

At the close of this session, the delegates were entertained at luncheon in the Columbia Commons by the Menorah Society of the College of the City of New York.

EIGHTH SESSION.

The eighth and final session, on Wednesday afternoon, was devoted to finishing the discussion upon the reports of the several Menorah Societies, to formulating the final expression of opinion with regard to alumni organizations (postponed from the fourth session), and to the passing of resolutions regarding the work of the Association for the future.

As to the question of alumni organization, it was unanimously

RESOLVED, *that Constituent Societies should be permitted to enroll as associate members the past members of their respective colleges and universities,*

And it was further unanimously RESOLVED, *that the incoming Officers investigate the problem of the organization of Graduate Menorah Societies and prepare a report with recommendations for presentation at the next Intercollegiate Menorah Convention.*

With regard to the work of the Menorah Association, the following resolutions were unanimously adopted:

RESOLVED, *that the Administrative Council approves of the institution of the Menorah College of Lecturers and entrusts the further development of the work of this College of Lecturers to the Officers.*

* It is understood that the Chancellor is to preside over the Officers of the Association and the President over the Administrative Council.

RESOLVED, *that the Officers endeavor to secure Intercollegiate Menorah prizes of* $250.00, $150.00 *and* $100.00.

RESOLVED, *that the Administrative Council reaffirms its conviction of the necessity of the Menorah Journal as a means of binding together the various Menorah Societies and of stimulating their activities, and as an academic exponent of Jewish culture and ideals in America; and the Council hereby instructs the Officers to work for the speedy publication of the Journal.*

RESOLVED, *that the Officers of the Association take steps to provide Menorah Societies with syllabi of courses in Jewish history, Jewish literature, and contemporaneous Jewish problems.*

RESOLVED, *that the Officers endeavor to secure the publication of reprints and translations from post-biblical Hebrew literature in forms designed to encourage and to assist Menorah Societies in the study of Jewish history and literature at the sources.*

It was also

RESOLVED, *that the Officers be constituted a committee to investigate the nature and the work of students' organizations analogous to the Menorah in other parts of the world and to submit a report thereon at the next Intercollegiate Menorah convention.*

Before adjournment, the floor was given to Professor Ignaz Zollschan of Vienna, who greeted the Menorah Association in behalf of the Jewish students' organizations on the Continent.

It should also be noted that the privilege of the floor in the Convention had been extended to Professor Richard Gottheil, Professor Israel Friedlaender, and Mr. Hyman Askowith, who took part in the discussions at one session or another.

After unanimously carrying resolutions in grateful appreciation of the work of the retiring Officers, and after expressing also the thanks of the Administrative Council for the generous hospitality of the Menorah Societies of Columbia University and the College of the City of New York, the Convention adjourned at 5 P. M.

Report of the President for 1913

It is impossible to give an adequate Report of the Intercollegiate Menorah Association at this juncture. Though the Association was organized just a year ago, we are now only in the midst of its first integral academic year. From January, 1913, until the opening of the current academic year 1913-14, little more could be done (though that little seemed much of the time) than to get more or less acquainted with our constituents the country over, and to lay plans for carrying out effectively, in due season, the purpose of our organization. That purpose is to stimulate and to assist every Menorah Society in promoting the study, and raising the status, of Jewish culture and ideals, at its college or university. In a larger sense, the purpose of the Intercollegiate Menorah Association may be said to comprise the study and advancement of Jewish culture and ideals in American colleges and universities. So far, of necessity, our work has been only tentative, incipient. In June, 1914, it will be possible to review the work, or attempted work, of a full academic year. Now, however, only a partial account of our attempted work can be given, at best. If, in this account, certain matters are not, for various reasons, brought out with full particularity, the files of the Association are here, open freely, though in confidence, to every Representative and Deputy.

Though, indeed, the work of the Association has necessarily been tentative thus far, the existence of the Association is definitely established. Even our first year has shown that clearly enough. For not only is our corporate purpose definite and steadfast—the purpose as laid down in the Constituent Convention—but the corporate sense of our constituent members, their feeling of community of body as well as of spirit in the Association, is vitally present and growing. If there was any Menorah Society before that wandered in its aims, its incorporation into the Intercollegiate body has brought it into the straight Menorah alignment.

To invent the material forms of our organization, to build up the administrative machinery—no small task!—constituted the first business of the Administration. The speedy establishment of a working order of administration we owe to the ingenuity and devotion of our Secretary Wasser. All this, however, which might be termed the adjective work of the Association, is important only as the necessary means to carry on our substantive work, for which the Association really exists.

Before proceeding to describe our substantive work, it will be

in place to present the roster of Menorah Societies, for whom our substantive work is carried on.

At the Constituent Convention last January ten Menorah Societies were present by their Representatives (Chicago, Harvard, Illinois, Michigan, Minnesota, Missouri, Northwestern, Ohio State, Pennsylvania, and Wisconsin), and two Societies by their Deputies (Boston University and the College of the City of New York.) In addition, eight Menorah Societies were counted that were not present (California, Colorado, Columbia, Cornell, Denver, Hopkins-Goucher, Texas, and Tulane). But the Tulane Menorah seems, for the present at least, to have fallen by the way. During the course of past year, eleven new Societies have been formed (Clark, New York University, Normal College of New York, North Carolina, Pennsylvania State College, Pittsburgh University, Rutgers, Syracuse, Tufts, Western Reserve, and Yale). At several other universities, Menorahs are in the process of formation.

It should be stated that the Administration did not lay out any special effort to organize new Societies, and for two reasons. The first rests on policy. It was felt that the chief energies of the Association should at the beginning be devoted to the development and operation of the plans of our substantive work for the already existent Societies. The second reason rests on principle. The Menorah Association represents a spontaneous movement on the part of college and university students to study and to advance Jewish culture and ideals. Every Menorah Society should arise, therefore, in the future as in the past, not in response to any external propaganda, but as the expression of a spontaneous desire at its college or university to join in our Movement. Such a desire, to be sure, is not the less spontaneous for being stimulated by the sight of already existent Societies. The Association has, indeed, fostered the spontaneous inclination towards the Menorah purpose at a number of colleges and universities. But the Association has at the same time deemed it advisable that the organization of a Menorah Society at any college or university should be the result of a desire that is not only spontaneous, but fairly general, among the students; so that the Society may be representative in its membership, catholic as far as possible in fact as well as in theory. The Association has even restrained the premature organization of Menorah Societies at several institutions. One new Society, organized narrowly, has since been reorganized and made broadly representative in its membership. And now, even several older Societies are in the process of reorganization for the same end.

There are at present, then, thirty Menorah Societies, from Massa-

chusetts to California and from Minnesota to Texas, for whom to carry on the substantive work of the Association. What has been our substantive work?

The Constituent Convention instructed the officers of the Association to endeavor to provide Menorah Societies with lecturers, books, prizes. For such provision, considerable funds were required. Fortunately, we had the encouragement of a gentleman whose name must be mentioned in this Report, whether he likes it or no—Dr. J. L. Magnes. At the invitation of Dr. Magnes, the President submitted to him (February 7, 1913) a statement of the primary needs of the Association for the most effective pursuit of our object. Again at the invitation of Dr. Magnes, the President submitted to him (March 12, 1913) a tentative budget covering several items in the statement of needs. On April 3rd, 1913, Justice Irving Lehman of the Supreme Court of the State of New York, an alumnus of Columbia University, gave a dinner in New York, attended by some thirty-five gentlemen, college graduates and other men of public spirit, to consider the object of our Association. As the result of this dinner, an informal Graduate Advisory Committee, under the Chairmanship of Justice Lehman, undertook to co-operate with our Association in carrying out our object. This informal Advisory Committee has generously undertaken to cover the various items of our tentative budget.

Accordingly, we have been enabled, for one thing, to establish the Menorah College of Lecturers.* A number of scholars and men of scholarly attainments (the personnel is not yet complete) have been invited to lecture before Menorah Societies in the course of the year, and their traveling expenses,—for the Lecturers give their

*While the personnel of the Menorah College for this academic year is not yet complete, the following have so far accepted the invitation of the Intercollegiate Association to lecture before Menorah Societies: President Cyrus Adler of the Dropsie College, Professor David Werner Amram of the University of Pennsylvania Law School, Mr. Herman Bernstein of New York, Rabbi H. G. Enelow of New York, Professor Israel Friedlaender of the Jewish Theological Seminary, Rabbi Joseph I. Gorfinkle of Mt. Vernon, N. Y., Professor Richard Gottheil of Columbia University, Rabbi Max Heller of New Orleans, Dr. Isaac Husik of the University of Pennsylvania, Rabbi Moses Hyamson of New York, Dr. Horace M. Kallen of the University of Wisconsin, Professor M. M. Kaplan of the Jewish Theological Seminary, Dr. J. L. Magnes of New York, Dr. Max Margolis of the Dropsie College, Rabbi Abraham A. Neuman of the Dropsie College, Rabbi David Philipson of the Hebrew Union College, Rev. Dr. David de Sola Pool of New York, Dr. William Rosenau of the Johns Hopkins University, Professor I. Leo Sharfman of the University of Michigan, Rabbi Samuel Schulman of New York, Dr. Henry M. Sheffer of the University of Minnesota, and Rabbi Stephen S. Wise of New York.

services for love—are paid out of a fund of $1,500. The Dropsie College for Hebrew and Cognate Learning, of Philadelphia, has generously undertaken to provide a number of Menorah lectures by members of its staff without any expense at all to the Association. A systematic plan of lectures under the auspices of the Menorahs at their colleges and universities throughout the country should be worked out upon the basis of our experience this year. Closely connected with the Menorah College are other schemes, including one especially desiderated by the Constituent Convention, namely, the establishment of University Chairs in Jewish history and culture.

A most gratifying fact is the material evidence offered by the Menorah Committee—a body, be it remembered, of experienced men —of their faith in our Association itself as the natural and efficient means of carrying out the purpose which is as dear to them as to us. For the Committee has provided us with the sum of $500, called for in our budget this year, in addition to the dues from all the Constituent Societies, for our administration, our merely adjective work. The Committee has also enabled the President to devote himself wholly this year to the Menorah Movement.

Though, of necessity, the Menorah Committee is still tentative and its work still experimental, our experience this year should provide a basis for permanent co-operation between the Committee and our Association. I recommend that the Administrative Council instruct the officers of the coming year to continue in tentative co-operation with the Menorah Committee, and to work out, together with the Committee, a scheme of permanent co-operation for the consideration of the Administrative Council at its meeting a year hence. In the meantime, I would suggest that the Council at this meeting reaffirm the salutary rule laid down at the Constituent Convention, that each constituent Society should seek the advice and consent of the officers of the Association before soliciting assistance from any source.

To supply our need of Jewish books, we were encouraged to look to the Jewish Publication Society of America.* I am glad to

*The President brought the greetings of the Intercollegiate Menorah Association to the Jewish Publication Society at its Twenty-fifth Anniversary Celebration, in Philadelphia, on April 5 and 6, 1913. The President said, in part: "In the pursuit of the Menorah object, we are endeavoring to promote a real interest in Jewish literature, and so far forth our aim is hand-in-glove with that of the Jewish Publication Society. Moreover, we share with the Publication Society the spirit of catholicity and non-partisanship in Judaism. A Menorah Society takes no particular attitude towards Jewish problems, though it is hoped that Menorah members will be stimu-

state that, through the generosity of the Board of Trustees of that Society and of other friends of the Menorah Movement, we shall soon be enabled to provide Menorah Societies with libraries of Jewish books, for the use not only of their members but of the whole college or university in each case.

In addition, the Association has been given one hundred dollars by a friend for the purpose of supplying Jewish books gratis, at discretion, to individual members of the Menorah Societies.

As to the establishment of Intercollegiate Menorah prizes, it is suggested that, unless such prizes are otherwise provided for the next academic year, the several Menorah Societies which have their own Menorah prizes at present be asked, if agreeable to the various donors, to pool their revenues for the establishment of Intercollegiate prizes.

Other ways of carrying on our work, such as the provision of syllabi for study circles, of reprints and translations of Hebrew literature, were suggested at our public session last evening. Our projected Journal, too, was referred to, but a special word on that matter is due here, inasmuch as it was one upon which the officers were instructed at the Constituent Convention. In accordance with the instruction, steps were taken immediately after the convention towards publishing the Menorah Journal. It was found, however, that the issue of a Journal that should carry out its purpose efficiently, and be in every way worthy of the Association, was in our first year of existence beyond our strength; and, rather than risk an inferior publication, it was deemed the better policy to postpone it until the most provident preparations might be made. The year just past has strengthened our convictions of the desirability, nay, the necessity, of the Menorah Journal; and its interests have been sedulously promoted. It may be stated that, in all likelihood, we shall be in the position to publish our Journal by the beginning of the next academic year.

The Journal will be valuable not merely in cementing the bonds between the various Menorah Societies, but also in bringing closer to our Movement the college graduates throughout the country. As an academic organization, we should have these graduates in our ranks in some way, for the good of the Association and for the great-

lated, for themselves, to pursue positive policies in Jewish life. We hope to develop readers for your Society, and a member of your Publication Committee has flatteringly suggested that we might also develop authors. Thus, the Publication Society and the Menorah Association can be of great service to each other, and we trust that the affection between them will be something more than platonic."

er benefit of us all, whether past or present students. Every Menorah Society has already been urged to enlist as many as possible of the graduates of its college or university as associate members; and it would be desirable to have this Convention affirm the plan. In addition, however, the desire has arisen, and is growing, among the graduates of the various universities, who happen to be living in the same locality, for common graduate organizations, that shall pursue the Menorah purpose even outside the university gates. This spontaneous movement on the part of the alumni the Menorah Association cannot fail to regard with the liveliest interest and satisaction. Just what will be the constitution of the proposed graduate Menorah Societies, what relations, if any, they will have with one another and with the Association, still remain to be worked out.

And now, one more important matter touching our organization, and the President's Report for 1913 is done. Our experience has already shown that the direction of the substantive work of the Association, incipient though it still be, requires more labor than can reasonably be expected of any one who wishes at the same time to continue his own academic work. With the growth of the Association, both in constituents and in undertakings, it will become even more imperative for the chief officer of the Association to lay aside his own academic work. It is highly desirable, therefore, that our Constitution be amended to provide for the creation of a new chief officer, who, while a college man, need not be connected during his term of office with any college or university as student or instructor, but shall rather devote himself horse, foot, and dragoons, to the Menorah Movement.

Constitution

ARTICLE I: NAME

The name of this organization shall be the Intercollegiate Menorah Association.

ARTICLE II: OBJECT

The object of this Association shall be the promotion, in American colleges and universities, of the study of Jewish history, culture, and problems, and the advancement of Jewish ideals.

ARTICLE III: MEMBERSHIP

Section I.—Menorah Societies in American colleges and universities, having the object defined in Article II, shall be eligible for membership in this Association, provided that membership in such

Societies is open to all members of their respective colleges or universities so far as the efficient pursuit of the object may permit.

Section 2.—The Administrative Council, (provided for in Article IV), shall have power to elect such honorary members as it may deem fit.

Section 3.—One constituent Society may be composed of members of two or more neighboring colleges or universities.

Section 4.—All eligible Societies which adopt this constitution by January 3, 1913, shall constitute the charter members of this Association.

Section 5.—Other Societies which are formed and eligible, or may be formed and become eligible for membership in this Association, shall be admitted into this Association by the Administrative Council, and shall become members upon adopting this Constitution.

Section 6.—By a two-thirds vote of the Administrative Council, that body, in session, shall have power to deprive of membership any Society which may not be carrying out the object of the Association, or may be employing methods prejudicial to its spirit.

Article IV: Administration

Section 1.—The administration of this Association shall be in the hands of an Administrative Council.

Section 2.—Every constituent Society shall have one Representative in the Council, who shall, at the time of his election, be directly connected with the college or university as a student or as a member of the faculty.

Section 3.—(a)—The Administrative Council shall elect annually at its mid-winter meeting (*infra,* Section 4) the following Officers of the Association: Chancellor, President, First Vice-President, Second Vice-President, Treasurer, and Secretary.

(b) The Chancellor need not be a Representative. In case he is not a Representative, he shall none the less be a member of the Administrative Council.

(c) The President, Vice-Presidents, and Treasurer must be Representatives.

(d) The Secretary need not be a Representative, but may be any member of any constituent Society. In case the Secretary is not a Representative, he shall have the privilege of the floor but no vote in the Administrative Council.

Section 4.—The Administrative Council shall hold a meeting during the mid-winter recess, when and where it shall please a majority of the Council. Other meetings of the Council may be called

upon the request of a majority of its members, and held when and where it shall please a majority. Notice of every meeting shall be sent to each member at least four weeks beforehand. A copy of the minutes of each meeting shall be duly sent by the Secretary to each constituent Society.

Section 5.—In case the Representative of a Society is unable to attend a meeting of the Council, his Society may send a duly accredited and instructed Deputy* who is not already the Representative or Deputy of another Society.

Section 6.—A quorum of the Administrative Council shall consist of the Representatives or Deputies from two-thirds of the constituent Societies.

[NOTE:—It is understood that a term of office of a Representative or an Officer shall be one year, from one mid-winter meeting to the next.]

ARTICLE V: DUES

Section 1.—The annual dues from each constituent Society shall be five dollars, which shall be paid to the Treasurer before the first meeting of the Administrative Council.

Section 2.—If a Society be admitted into membership after such date, its dues shall be paid upon admission.

Section 3.—Societies whose dues remain unpaid after the time set shall lose their vote in the Administrative Council until payment is made. Neglect to pay for two years may be a cause for dismissal from the Association by the Administrative Council.

ARTICLE VI: DATE OF EFFECT

This Constitution shall take effect January 2, 1913.

ARTICLE VII: AMENDMENTS

An amendment to this Constitution may be adopted by a two-thirds vote of the Administrative Council.

* How, and to what extent, a Deputy shall be instructed, depends upon the will of the Society which accredits him. (This was the sense of the Constituent Convention).

Officers and Administrative Council for 1914

HEADQUARTERS OF ASSOCIATION,
548 Thompson Street, Ann Arbor, Michigan.

OFFICERS

Chancellor, Henry Hurwitz, Boston, Massachusetts.
President, Professor I.Leo Sharfman, Ann Arbor, Michigan.
First Vice-President, Dr. Moses Barron, St. Paul, Minnesota.
Second Vice-President, Leon J. Rosenthal, Ithaca, New York.
Treasurer, J. K. Miller, State College, Pennsylvania.
Secretary, Isador Becker, Ann Arbor, Michigan.

THE ADMINISTRATIVE COUNCIL

Ex-Officio, Henry Hurwitz, 39 Esmond Street, Dorchester, Boston, Massachusetts.
Boston University, Benjamin L. Berman (acting), 7 Follen St., Boston, Massachusetts.
University of California, Stanley M. Arndt (acting), 2511 Durant Way, Berkeley, California.
University of Chicago. No Representative.
College of the City of New York, Max Leichtman, 605 East 138th St., New York City.
Clark University, Joseph Talamo, 102 Providence St., Worcester, Massachusetts.
University of Colorado, Sol Grossbard, 5 Woodbury Hall, Boulder, Colorado.
Columbia University, Abraham Silverstein, 320 Convent Ave., New York City.
Cornell University, Leon J. Rosenthal, 712 East Buffalo St., Ithaca, New York.
University of Denver, Charles Ginsberg, 630 Symes Building, Denver, Colorado.
Harvard University, Isadore Levin, 42 Perkins Hall, Cambridge, Massachusetts.
University of Illinois, N. C. Seidenberg, 1005 South Sixth St., Champaign, Illinois.
The Johns Hopkins University, Dr. David S. Blondheim (acting), 714 Newington Ave., Baltimore, Maryland.

University of Michigan, Professor I. Leo Sharfman, 548 Thompson St., Ann Arbor, Michigan.
University of Minnesota, Dr. Moses Barron, 763 Holly Ave., St. Paul, Minnesota.
University of Missouri, Helman Rosenthal, Agricultural Chemistry Experiment Station, University of Missouri, Columbia, Missouri.
New York University, Zachary H. Gordon, New York University, University Heights, New York City.
Normal College of New York. Not yet in the Association.
University of North Carolina, S. B. Lindau (acting), Chapel Hill North Carolina.
Northwestern University. No Representative.
Ohio State University, Herman Lebeson, 110 Chittenden Ave., Columbus, Ohio.
University of Pennsylvania, L. E. Leventhal, 716 Pine St., Philadelphia, Pennsylvania.
Pennsylvania State College, J. K. Miller, 537 Main Building, State College, Pennsylvania.
University of Pittsburgh, Aaron Horvitz (acting), 561 Frick Building Annex, Pittsburgh, Pennsylvania.
Rutgers College, Selman A. Waksman, Winants Hall, New Brunswick, New Jersey.
Syracuse University. No Representative.
University of Texas, H. J. Ettlinger (acting), 1000 East 26th St., Austin, Texas.
Tufts College, William Spunt, Tufts College, Massachusetts.
Western Reserve University, Garry J. August (acting), Adelbert College, Western Reserve University, Cleveland, Ohio.
University of Wisconsin, Marvin M. Lowenthal, University of Wisconsin, Madison, Wisconsin.
Yale University, Norman Winestine, 141 Yale Station, New Haven, Connecticut.

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